Biddle Dispossest,

OR

His Scripture perverting Catechism reformed by Scripture.

Wherein Those points of the Christian Religion blasphemed by *Biddle*, by wresting the Scripture, to answer his hereſies Question-wise propounded, are vindicated in several Anti-questions, resolving themselves by pertinent answers, taken word for word out of the Scripture, without either consequents or comments; And (which *Biddle* could not say) no more is concluded in the Question, then what is really and plainly contained in the Answer.

Collected for their sakes who desire to be true Christians, and not of this sect of *Biddle*, inasmuch as that Sect (not more or less, but) hath altogether departed from the simplicity and truth of the Scripture.

Quid dignum tanto tulit hic promissor?

2 Pet. 3. 17. *Beware lest ye being led away with the Error of the wicked, fall from your own stedfastness.*

London, Printed for *Francis Tyton*, at the three Daggers in *Fleet street*, neer the Temple-Gate, 1654.

BIDDLES

Mock-Preface.

I Have wondred that there was no Catechism yet extant (that ever I could see or hear of) in which one might find the whole system of heresie, as the same is exactly contrary to the holy Scripture, as in this of Biddles, which is generally so stuffed, which abuses, wrestings, and forcing the Scripture to answer his heretical, spurious, and lying Questions

ſtions, that the leaſt part thereof is at all conſonant to, or derived from the Word of God; For thus it is, the Councels, Convocations, *and Aſſemblies of Divines, having been attending to leſſer things, not ſufficiently watching, this envious one, now whileſt they ſleep, endeavours to juſtle the ſacred Scriptures out of their place in the Church, framing Articles, and Intruding them on our faith, according to his own fancy and Intereſt, which is to gain Diſciples after him; as who is there that hath not heard of* Biddles *Diſciples? And the Civil Magiſtrate, notwithſtanding his Authority, conniving at the ſame, we have at laſt a Catechiſm fitted to thoſe Arti-*

cles,

cles, that Interest and design, wherein the Scriptnres are some of purpose omitted, others wrested or brought in only for a shew, not one quotation amongst all the things controverted, being a whit to the purpose, as will soon appear to any man of Judgement, who taking into his hands the said Catechism, shall examine the text, alledged with other Scriptures, and the ends they are alledged for; for if he do this diligently and impartially, he will find the Scripture and this Catechism to be at so wide a distance one from another, that he will begin to question whither, and proceed to believe that Biddle did not himself believe what himself wrote; or if he did so, will positively con-

clude, that spiritual and Scriptural understanding he hath none (notwithstanding all his pretence to rational) and that he did believe (proudly supposing all men blind as himself) that his Readers had no more: In how miserable a condition then (as to spiritual things) must the Disciples of Biddle *needs be; when thus trained up, not (as the Apostle adviseth) in the* nurture and admonition of the Lord, *but in the blind and crooked paths of ungodly men, deceived, or deceiving, or both: and in the doctrine of Devils, not having onely no assurance of the reality, but the clearest Scripture-conviction of the non entity of their faith!*

Into

Into which sad condition, many notwithstanding are fallen into, being so unhappy as not to know, or having known, to forsake the way of Truth, and quite abandon all piety and honesty, having departed from the Truth, the onely firm ground whereon to build the same; to prevent which mischief, for time to come, by reducing such to their pristine faith (I mean such of them as own the Divine authority of the Scripture) and withal to satisfie the just and pious desire of some, and of my self, who delight to see the Scripture vindicate its self, and maintain the Truth of our religion, to the end that they and all good men (especially such to whose hands this blasphemous piece hath

come) may confume themſelves, their children and families, in that truth wherein they are already built up, and are yet building up one another; I have therefore (not by the underſtanding I have gotten, but that God hath given me) not compiled but collected certain Scriptures, which may ſerve touching ſeveral wronged Truths of God, for a Scripture-Catechiſm, wherein I have not, nor cannot, but the Spirit of God may bring the Reader to a ſure and certain knowledge of the truth of our profeſſion, and the Error of Biddles, touching great things, both touching belief and practice, whilſt I my ſelf aſſert nothing; much leſs force the Scripture to anſwer

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my lyes (as Biddle hath done before me) but onely introduce the Scripture, uttering its own asserti ons, which all Christians confess to be of undoubted Truth. Take heed therefore, whosoever thou art, of Biddles Sect or not, that lightest on this book, and there readest things quite contrary to the lyes propagated by Biddle, and currantly received amongst his deluded, & (without grace) lost followers; for I maintain, not onely the things here displayed, but the many Scriptures alledged both in the Letter, and sense of them, not onely to have such a tendency, but a direct and flat opposition to those his abominations; I say take heed whoever thou art, that thou art not

once or again entangled or ensnared with these his Hellish diabolical insinuations; for if thou art fair with him, thou canst not be so, without falling foul upon the whole bulk of holy Scripture it self: inasmuch as all the Questions and answers thorough Biddles *Catechism, are forced either to speak another Dialect then themselves know, or at least then the current of other Scriptures know, whereas the Scripture wars not against its self, but is in sense reconcileable one place to another, though in words perhaps may have another tendency: for how can a Kindom divided against its self stand? And for the Answers in this Anti-Catechism now before thee, they are*

faith-

faithfully transcribed out of the holy book, rightly applied to Question, and made farther no more in the Question then is really contained in the proof, if thou shalt make a dilligent inspection into the several texts with all their Circumstances: which (besides his pretentions) Biddle *could not say. To evince it that he could not say so, Take onely one Instance for many in his Catechism: In his 5. Chap. his first question is*, How many holy spirits of Christians are there? *He answers it by* Eph. 4 4. *One spirit. Put the Question and answer together, they make one entire proposition (whither true or false judge Reader.) There is but one holy Spirit of Christi-*

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ans: This he does to take off the power of the word, which calls the holy Ghost the Spirit God; But neither here nor elsewhere the Spirit of Christians: which yet as an answer to this Question this Scripture is made to say exunque Leonem: by this may you judge of many such, and yet Mr. Biddle gives you express Scripture without consequent or comments (to save his credit we say so too, without true ones.) And let not Biddle say, or any for him, we need a mystical or figurative interpretation (though many texts of Scripture are of that nature) to make the doctrines of Truth in our hand, and the texts of Scripture alledged to maintain their sence; for we do not as Biddle in this

Instance,

Instance, draw the Scripture falsly to our doctrine, but our doctrine truly from the Scripture: nor do we once take this liberty to impose our mystical and figurative interpretations on the Scripture, without express warrant of the Scripture it self; and with that, they are no more our interpretations, but the Scriptures: neither have we the less settled belief, nor are we the more liable to be turned aside by any one can Invent a new mystical meaning of the Scripture, there being as sure a rule to judge of such meanings as there is of the litteral ones, to wit, the spirit of Revelation in the knowledge of him; I say Revelation conversant in, not without and besides the Scriptures,

and

and that form of wholſome words, once to the Saints: nor is there any error how abſurd or impious ſoever, can on ſuch terms be accorded with the Scripture, nor the abominable Idolatries of the Papiſts, nor the ſuperſtitious fopperies of the Turks, nor the licentious opinions and practice of the Ranters, nor all theſe abominable and damnable hereſies, the ſmoak belched out by Satan in ſeveral ages, from the bottomleſs pit, and now all Epitomiſed in the Perſon and Catechiſm of Biddle, *may upon ſuch terms be palliated, much leſs defended by the Word of God. Certainly we do not of our own heads figuratively interpret the Scripture, when the Letter*

ſeemeth

ſeemeth repugnant to our ſpiri-
tual ſenſe, to the ſcope of the re-
ſpective Text, and to many
plain Texts to the contrary; (for
in ſuch caſes) Biddle *himſelf*
confeſſeth we muſt of neceſsity
admit figures in the ſacred vo-
lume, as well as we do in pro-
fane ones, that the Scripture
clash not with it ſelf, or with our
ſpiritual ſenſe, which indeed as
it hath the word for its founda-
tion, (and only ſo is of infalli-
ble certainty, I ſay, if then we
do admit a figure or ſpiritual
meaning, in the plain word of
God; neither do we make, as
ſome blaſpemouſly, and Biddle
wickedly would make the Scrip-
ture a noſe of wax: for Inſtance,
its delivered in the Scripture
that the heaven of heavens

can

cant contain God, that there is no flying from his presence, that he is present in heaven, and in hell, and in the uttermost parts of the Sea: that the Heaven is his Throne, and the Earth his Footstool, and all these things hath his hand made, that he is a God at hand, and a God afar off, that no man can hide himself in secret places from God, and that he fills the heaven and the Earth: neither is any thing said in the Scripture to the contrary, (but that several places say, he is in heaven, none saying he is not elsewhere) I say now in this or such other cases, why should I thus stick to the Letter of the Word, and boldly affirm, with Biddle (*having his understanding darkened with vain Philosophy*

loſophy, of which we are bidden to beware that God is in a certain place? would not this be to uſe the Scripture as a noſe of wax, and when of it ſelf it looketh one way, to turn it another at our pleaſure? the like may be ſaid of the ſimilitude or ſhape of God: his Paſſions and affections, the Redemption of all men, and the falling from the faith, and ſuch like, whatever is controverted in the enſuing Catechiſm: And doth not God ſo ſpeak to our capacity in his Word, (which is a ſure refuge in many matters, concerning God in Scripture) as that he doth not render us uncapable of finding out his meaning, when he ſpeaks one thing, and explains

plains himself by another? yea is not that way of his a direct course, not to make us substitute an Idol in his place, but to prohibit our so doing, when he tells in one place, our God is in the heavens, and explains himself in another, yea sundry other, that he is also in the Earth, in Hell, and in the furtheſtmoſt parts of the Sea: for thus doth he in plain terms expreſs himself, that we may not conceive amiſs of him: Thus we ſee, that when ſleep which plainly argueth weakneſs and imperfection, is aſcribed to God, Pſa. 44. 23. *the contrary is ſaid of him;* Pſa 121. *Thus does God in theſe forementioned things; he tells us he is in heaven, but that he is in the Earth*

and

and the Sea also: which is the manner of God in Scripture to explain himself in one place, what he means by another, which hath so much weight in it that it cannot be avoided; and he that shall deny it to any heretical end, does but take up one erroneous tenet, to maintain another; But its no wonder indeed this fellow doth so, who entertains himself, and would have us to entertain such conceipts of God and Christ, as are repugnant to the current of the Scripture, and far below the Divine Majesty, as he hath pleased to discover himself in the plain but certain Letter of sacred writ, which he doth in design to beguil the rude apprehensions of the vulgar, and instead of making them meer

Christians,

Christians to make them worse then Heathens, the root whereof is pride desiring to be accounted a learned man, and able to speak more truly of God, and the things of God, then himself hath spoken in his word. This indeed hath brought that more then Babylonish confusion into the Church, whilst men, such men, (who being of their Father the Devil, his works they will do) have framed those horrid doctrines under colour of Religion and Truth, but in Truth to put a baffle on the simplicity of the Scripture, and usher in heresies, that so they may with the more advantage, carry on their designs, whither of applause or profit, by their seduced followers, which could not

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be effected but by the ignorance of such people, and by wrapping up such dangerous conclusions in the guilded coverts of wrested & misapplied Scriptures, such things probably as our Author (for so he would, but shall not be called) doth not, and the first Inventors thereof, for he hath taken them all from the inventions of others in divers ages before him, who did not themselves believe, even then when they did (whither in design or in malice or both, I say not) first of all broach them; wherefore there is no possibility to keep the Christian Religion in its primitive purity, (a thing worthily boasted of in reformed Churches, as having been sincerely indeavoured, and in some good measure effected, by the good hand of God upon the labour

bour (among others) his Servants Luther and Calvin) but by detecting and cashiering those many false notions, and devised forms of lying, fathered on religion, and wholly keeping our selves to the plainness and Truth of the Scripture: for I have observed and find my observation to be true and certain, that when men to express matters of Religion, wrest the words and phrases in Scripture contrary to the sense thereof, as explained by the holy Ghost (the Author of the whole Divine writ) in other Scriptures they slyly under them touch false doctrines, and obtrude them on us: for without question the doctrines of the Scripture can be so aptly explained by no

Spirit

Spirit, (no Scripture being of private interpretation) as by the Spirit of the Scripture it self; so that its not always safe to stick to the Letter of every Scripture, but only as explained by other Scriptures; nor is it always unsafe to express matters of religion in words and phrases unfound in Scripture, as to the Letter of them, provided they be sufficiently warranted and allowed as to the sense of them. This Liberty therefore has the Church unblameably taken to speak of the things God in the exact sense of Scripture in their own words: And he that blasphemes any such sentence, which in sense is the very language of Scripture, though the very words are not found in Scripture

tu-

ture, blaſphemes the Scripture its ſelf, and ſo doth he who (not ignorantly but maliciouſly) oppoſes the expreſsions of Gods being infinite, and incomprehenſible, of his being a ſimple act ſubſiſting in 3 perſons, a Divine Circumceſsion, an eternal generation, eternal proceſsion, incarnation, hypoſtatical union, communication of properties, original ſin, Chriſts taking our nature upon him, of Chriſt making ſatisfaction to God for our ſins, both paſt, and preſent, and to come, of Chriſts fulfilling the Law for us, being puniſhed by God for us, Chriſts merits, or his meritorious obedience, both active and paſsive, of Chriſts purchaſing the Kingdome of heaven for us, of Chriſts

enduring

endearing the wrath of God, of Christs rising from the dead by his own power, of apprehending and applying Christs righteousness to our selves by faith, of Christs being our surety, paying our debts, of our sins imputed to Christ, of his righteousness imputed to us, of Christs dying to appease the wrath of God, and reconcile him to us, of infused grace, of free grace, of the world, of the elect, of Irresistible workings of the Spirit in bringing men to believe, of carnal reason, of spiritual desertion, of spiritual incomes, the out-goings of God, of submitting to, or taking up the ordinances, &c. some of which are in the same terms expressed in Scripture, all of them so own-

ed by the Scripture, as that the things are expresly and fully contained in them, which all men know that are any thing acquainted in that sacred book; but for the terms, the mother of God, Transubstantiation, Consubstantation, and the ubiquity of Christs body, we will add them to Biddles *holy spirit of Christians, and confess them neither to be owned by Scripture, name, nor thing; Therefore excellent was* Pauls *advice to* Timothy, *to hold fast the form of sound words; which if we once let go, we shall be in danger of corruption, by new coined words of some, and the new coined doctrines of others, which is many mens sad case, as woful experience teacheth us:*

for

for wicked and ungodly men, in succeeding ages, from the Apostles, have coined not onely words, but doctrines to: Hence it is, that Arrius *began wickedly to blaspheme & oppose the Divinity of the second person, who is coessential with the father, for he is God blessed for ever, Amen: this opened a gap for other hereticks after him, (as at present* Biddle) *like so many undershrubs taking life from the droppings of his heresie, under pretence of returning to Truth, to propagate that accursed heresie: The like of others, which though it could not vitiate the chastity and simplicity of our faith delivered in the Scriptures, every point thereof yet remaining sound and entire, yet did there, or yet doth*

remain not any one point there-
of uncontradicted and appeased.
And those heresies of whatso-
ever kind, thus propagated
from hand to hand, are so far
from being like Theseus his
old ship new mended, as that
was hard to say, whether
was the old ship or new; as
that they are rather like the
bird which was alterius or-
nata coloribus, so that though
they may perchance vary their
words, and new dress their ar-
guments, yet are they the same,
and but the same, which were
at first propounded, by this or
that Master Heretick, and as
often answered, so that this
Master-Builder himself does
here Jurare in verba Magistri,
onely with this difference:
this

this o that Heretick, at this or that time, hath tacked this or that error to our Religion: but this would subvert the whole Religion, which Christ and his Apostles taught, and put this body of heresie in the room thereof; in this outstripping them, that what they do scatteringly, against this or that part of Religion, he Rallies and applies to the ruin of Religion it self; but thanks be to God through our Lord Iesus Christ, who amidst the present Inundation of heresies, hath preserved his written word intire: (for had men corrupted it, they would have made it speak more favorably in behalf of their lyes and heresies then it doth) which word if we with

prayer & humility pry into, resolving sincerely to imbrace the doctrine therein plainly delivered, though all the world should set themselves against the Truth (our minds being enlightned) we shall easily discern it, and be kept therein through the power of God unto salvation.

And thus much we shall see by experience, that a weak instrument of none, much less of no great abilities, hath sufficiently detected his wicked errors in the Body of heresie, by naturall and pertinent Questions and answers, exactly transcribed out of the Word of God; it having been already of much vantage to me and may (I question not) through the spirit be

so

so to all whosoever shall search the Scripture alledged, and make inquiry into the Oracles of God: These Oracles, which all men that have (by the Spirit of Truth, which can onely lead into all Truth) studied the same, be enamored with, as breathing out the wisdom and Truth of God, and as being the exactest rule of a holy life, (which the true Religion acknowledges the way unto happiness) whose Divinity notwithstanding hath been, is, and will be Questioned by many, to the worlds end, who are unwilling to deny their worldly lusts, and obey the pure and perfect precepts thereof; which truly Biddle *himself would not stick to do (might it advantage him*

in his design against Truth) as well as the Divinity of that Spirit which made them Divine: But he judges it the most Politick way, to stand on the foundation, to batter down the house, which is a stratagem so perfectly devilish, as that in this life, and in that to come, will (without repentance) make him equal to the Prince of evil Angels.

Chap.

Chap. I.

Quest. The Word of God is quick and powerful, and more sharp then a two-edged sword: but is it so of it self, or with the spirits operation?

Answ. 2 Cor. 3. 6. Who also hath made us able Ministers of the New Testament, *not of the Letter, but of the Spirit*; for the Letter killeth, but *the Spirit giveth life:*

Chap. II.

Qu. There is indeed but one God: but hath not this God declared himself to be as one in Essence, so three in subsistence,

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the Father, the Word and the Spirit?

Answ. Isa. 61. 1. The *Spirit* of the *Lord God* is upon me, therefore hath the Lord anointed *me*. *Gen.* 1. 26. And God said *let us* make man *in our Image*, chap. 3. 22. And the Lord God said, behold the man is become as *one of us*. chap. 11. 6. 7. and the Lord God said, *let us* go down. 1 *Joh.* 1. 1. 7. for there are *three* which bear record *in heaven, the Father, the Word, and the Spirit, and these three are one*. Mat. 28. 16. Go therefore and teach all Nations, baptizing them in the name *of the Father, and of the Son, and of the holy Ghost*. Ioh. 15. 26. but when the *Comforter* shall come *whom I will send* unto you *from the Father, even the Spirit of Truth, which proceedeth of the father*, he shall testifie of me.

Joh. 14. 26. But the Comforter which is *the holy Ghost*, whom *the Father*

Father will ſend *in my name*, he ſhall teach you all things.

2 Cor. 13. 13. The grace of *our Lord Jeſus Chriſt*, and the love of *God*, and the communion of the *holy Ghoſt* be with you all, *Amen*.

Titus 3. 5, 6. But when the bountifulneſs and love of *God* our Saviour toward man appeared, he ſaved us by the waſhing of the new birth and the renewing of *the holy Ghoſt*, which he ſhed on us abundantly, through *Jeſus Chriſt our Saviour*.

Gal. 4. 6. And becauſe ye are ſons, *God* hath ſent forth *the Spirit* of *his Son* into your hearts.

Queſt. The Father indeed is God, and alſo the Son is God, and the Spirit is God; of which in its proper place, only here repeat one Scripture already named.

Anſw. 1 *John* 5. 7. For there are *three* which bear record *in heaven, the father, the Word, and the Spirit, and these three are one.*

Queſt.

Quest. When God is said to be in a certain place in Scripture, as *Psal.* 115. 3. Our God is in the heavens, and such like places: is he so there as to be circumscribed, comprehended, as included? or so there as are the Creatures, there, and not elsewhere then there; how then is God infinite? or is he infinite? what saith the Scripture?

Answ. 1 *Kings* 8. 27. 'But will God indeed dwell on the earth? *Behold the heaven, and heaven of heavens cannot contain thee*; how much less this house that I have builded.

Psal. 139. 7. *Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there*: If I *make my bed in hell, behold thou art there*: If I take the wings of the morning, and dwell *in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.* Isa. 66. 1.

Thus

Thus saith the Lord, *The heaven is my Throne, and the earth is my footstool; where is the house that ye builded unto me, or where is the place of my rest? for all those things hath my hand made.*

Isa. 40. 12. Who hath measured the waters in the hollow of his hand? and meted out heaven with a span? and comprehended the dust of the earth in a measure? and weighed the mountains in Scales? or the hills in a balance? *Who hath directed the Spirit of the Lord?*

Jer. 23, 24. *Am I a God at hand saith the Lord, and not a God afar off? can any hide himself in secret places, that I shall not see him, saith the Lord? do not I fill heaven and earth saith the Lord?*

Quest. When we read of the Image of God, as *Gen.* 1 26, 27. Let us make man in our Image, after our likeness, &c. the similitude of God, or the person of God in Scripture, doth it prove

that

that God is corporeal and visible as man is? what is meant by the Image of God? what say other Scriptures?

Answ. *Col.* 3. 10. Renewed *in knowledge after the Image of him that created him*: *Ephes.* 4. 24. And put on the new man which *after God* is renewed in righteousness and true holiness.

Joh. 6. 46. *Not that any man hath seen the Father.*

Joh. 1. 18. *No man hath seen God at any time.*

1 *John* 4. 12. No man hath seen God at any time.

Exod. 33. 20. Moreover he said, *Thou canst not see my face.*

1 *Tim.* 6. 16 Who only hath immortality, and dwelleth in the light that no man can attain unto, *whom never man saw, nor can see*, to whom be honour and power everlasting, *Amen.*

Quest. When we read in Scripture of affections and passions,

as

as love, hatred, repentance, anger, &c. attributed to God in Scripture, as the anger of the Lord was kindled, it repented the Lord, &c. may we think thereby that God is subject to change as is man, or else speaks the Scripture in order to our capacity and apprehensions? what saith the Scripture?

Answ. 1 *Joh.* 1. 5. God is light, and *in him there is no darkness*, Gen. 28. 19 *God is not as man that he should lye*, neither as the Son of man *that he should repent*; *hath he said, and shall he not do it? hath he spoken, and shall he not accomplish it?* *James* 1. 17. Every good giving and every perfect gift is from above, from the Father of lights, *with whom is no variableness, nor shaddow of turning*: Psal. 33. 11. *The counsel of the Lord shall stand for ever, and the thoughts of his heart throughout all ages.*

Isaiah 46. 10. *My counsel shall stand*

ſtand, and I will do whatſoever I will; *as I have ſpoken ſo will I bring it to paſs; I have purpoſed, I will do it.*

Queſt. Touching expreſſions we meet with in Scripture, of Gods tempting of *Abraham*, and having tried him, now he knew that he feared God, *Gen.* 22. 1. to the 10. that God proves his people to ſee whither they will walk in his way or no; or repenting him of good and evil, upon his peoples ſins, or return of trying them, to know what was in their heart, and ſuch like places; do they prove any ſuch free actions of ours, or that God knoweth not till they come to paſs: or rather ſpeaks the Scripture after the manner of men? would not ſuch doctrine deſtroy the Omniſciency of God? what ſaith the Scripture to this thing?

Anſw. Heb. 4. 13. *Neither is there any creature which is not mani-*

feſt:

feſt in his ſight; but all things are naked and open unto his eyes, with whom we have to do, Pſal. 139. 2, 6, 7, 11, 13, 16. Oh Lord, *thou underſtandeſt my thoughts afar off*; thy knowledge is too wonderfull for me; It is ſo high that I cannot attain unto it; *If I ſay the darkneſs ſhall hide me, even the night ſhall be light round about me*; yet the darkneſs hideth not from thee; but the night ſhineth as the day, *the darkneſs and light are both alike*; My bones are not hid from thee, though I was not made in a ſecret place; *thine eyes did ſee me, when I was without form: for in thy book were all things written* which in continuance were faſhioned, *when there was none of them before*.

Joh. 21. 27. *Peter* ſaid unto him, *Lord, thou knoweſt all things*; and Jeſus ſaid, when thou waſt young, thou girdedſt thy ſelf, and walkedſt wither thou pleaſedſt; but when thou ſhalt be old, another

ſhall

ſhall girde thee, aud lead thee whither thou wouldſt not; and this he ſpake, ſignifying by what death he ſhould glorifie God.

Pſal. 147. Great is our Lord, *his wiſdom is infinite.*

Iſa. 40.28. *there is no ſearching of his underſtanding.*

Acts. 2. 3. The determined counſel and *foreknowledge of God.*

1 Pet. 1. 2. *Elect according to the fore knowledge of God the Father.*

Pſal. 94. 9, 10, 11. *He that planted the ear, ſhall not he hear? and the eye, ſhall he not ſee?* he that teacheth men knowledge, ſhall not he know? *the Lord knoweth the thoughts of a man.*

Jer. 17.9,10. The heart is deceitful and wicked above all things: who can know it? *I the Lord ſearch the heart, and try the reins.*

Eph. 1. He hath choſen us in him, ere the foundationn of the world,

world, that we should be holy: that in the dispensation of the fulness of time, he might gather together in one, all things according to his purpose; *who ruleth all things after the counsel of his own will.*

2. *Tim.* 2. 19. The foundation of God stands sure, having this seal: *the Lord knows who are his.*

James 1. 17. *With God is no variableness or shaddow of change:*

Prov. 19. 21. Many devices are in mans heart, but *the Lords counsel shall stand.*

Chap. III.

Quest. Whereas we read in *Gen.* 3. the curse denounced by God upon our Parents first sin, to be sorrow in conception, a curse on the ground, and mans labour in this life, is that the full extent of the curse, or in the question of Gods enemies? did not their sin bring

bring on them and us the guilt of hel-fire? deface the Image of God in us, darken our underſtandings, enſlave our wills, deprive us of power to do good, and cauſe mortality? did it, or did it not? what ſaith the Scriptures?

Anſw. *Gen.* 2. 17. in the day thou eateſt thereof, *thou ſhalt dying dye*: *Rom.* 5. 12. By one man *ſin entred into the world, and death by ſin, and ſo death went over all men*: *verſ.* 14. but *death raigned* from *Adam* to *Moſes*.

Verſe 15. Through the offence of one, *many be dead*.

16. The fault came of one man to *condemnation*.

17. By the offence of one, *death raigned*.

18. By the offence of one, *the fault came on all men to condemnation*.

21. *Sin raigned unto death*.

Gal. 3. 10. *Curſed is every one that continueth not in all things*, which

which are Written in the book of the Law to do them.

Rom. 3. 9. We have proved both Jews and Gentiles to be all under sin; *verſ.* 12. They are altogether *become unprofitable*, there is *none that doth good*, no not one. *John* 8. 34. Whoſoever committeth sin, is *the ſervant of sin.*

Rom. 6. 17. 20. *Servants to sin.*

Rom. 7. 14. *Sold under sin:*

15. *What I would, that I do not; but what I hate, that I do.*

18. In me (that is in my fleſh) *there dwelleth no good thing:*

19. *For the good that I would, I do not; but the evil which I would not, that I do.*

23. But I ſee another Law in my members, *bringing me into captivity of the Law of sin*, which is in my members.

24. O wretched man that I am, *who ſhall deliver me from this body of death?*

2 *Pet.*

2 *Pet.* 2. 19. While they promise liberty, themselves are *the servants of corruption*; for of whom a man is overcome, of the same is he brought in bondage.

Eph. 2. 1. *Dead in trespasses and sins.*

John 8. 41. You do the deeds of your Father; *ye are of your Father the Devil*, and his deeds will ye do.

James 1. 14. Every man is *tempted of his own lust, and enticed.*

Rom. 8. 7. They that are in *the flesh, cannot please God.*

Gal. 3. 22. The Scripture hath concluded *all under sin*; unless ye be *born from above*, you cannot enter into the kingdom of God.

Titus 3. 5. He *saved* us *by the washing of regeneration, and the renewing of the holy Ghost.*

Psal. 54. 5. Behold I was *born in iniquity*, and *in sin* hath my mother *conceived* me.

Gen. 6. 5. The Lord saw *all that*

all

all the imaginations of mans heart are evil continually.

Queſt. What ſaith the Scripture concerning the underſtanding?

1 *Cor.* 2. 4. For the *natural man* receiveth *not the things of the Spirit of God*; for they are fooliſhneſs unto him, *neither can he know them, becauſe they are ſpiritually diſcerned.*

Eph. 4. 17, 18. This I ſay therefore and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk, *in the vanity of their mind, having their underſtanding darkned, being alienated from the life of God through the ignorance that is in them; becauſe of the blindneſs of their hearts.*

Rom. 8 5. They that are after the fleſh, do *mind the things of the fleſh*:

7. The *carnal mind* is enmity with God.

Luke 24. 45. Then *opened* he their

their *understandings*; that they might *understand the Scriptures*.

Isaiah 44. 18. *They have not known nor understood.* God hath shut their eyes that *they cannot see*, and their hearts that *they cannot understand.*

19. None considereth in his heart, *neither is there knowledge nor understanding.*

10. *A seduced heart hath deceived him.*

Quest. What of the Will?

Answ. *Phil.* 2. 18. It's said, *God worketh in us to will* and to do.

Rom. 7. 23. But I see *another Law in my members, bringing me into captivity into the Law of sin.*

Rom. 6. 20. Being *servants to sin*, we are *free from Righteousness.*

Rom. 8. 7, 8. *The carnal mind is enmity with God*; for it *is not subject to the Law of God*, neither indeed can be; so then they that are

in the flesh cannot please God. Eph. 4. 19. *Have given themselves over* to lasciviousness.

CHAP. IV.

QUest. Whereas we find in the Catechism, of Gods enemies and ours, an endeavour to prove Christ the Lord by way of distinction from the one God, as he blasphemes to that end several Scriptures quoted, and many Questions stated; as that Jesus is the Lord born of his Mother *Mary*; that he dyed to be Lord over quick and dead; that God raised him up from the dead; that he was approved of God by miracles which God did by him; that the Son can do nothing of himself, but what he seeth the Father do; that he abode in his Fathers house, because he abode in his Fathers commandments; that he is the Son of God; that the Father is greater than he; that he shall ri-

liver up his kingdom to his father; that at the same time *Thomas* calls him, and the Scriptures call him God, himself and the Scripture confess him to have a god; by these doth that wretched Creature prove what he intends; to wit, that the Lord Jesus Christ is so our Lord, as not our God, very God with the Father? or doth he prove that which we shall never deny him, the humanity of our Mediator, according to the Scriptures; for such an high Priest it became us to have; let us hear what testimony the Scripture gives to the Godhead of Christ; and that he may see the wisdom of that God whom he hath blasphemed, as a token of vengeance to him, bring out one dart for the heart of him and his blasphemy out of his own quiver: The two first Scriptures he quotes, in this God defying Chapter, what say they and the other Scriptures?

Answ.

Answ. He begins with *Ephes.* 4. 5. and 1 *Cor.* 8. 6. One Lord Jesus Christ, *by whom are all things.*

Col. 2. 9. *In him* (in Christ) *dwelleth all the fulnes of the Godhead* bodily.

Isaiah 9. 6. For unto us a child is born, and unto us a Son is given, the Government is upon his shoulders, he shall call his name wonderful, Counsellour, *the mighty God*, the everlasting Father, the Prince of peace.

Jer. 23. 5. Behold, the days come, saith the Lord, I will raise unto *David* a righteous branch, and this is the name whereby they shall call him, *the Lord our* righteousnes.

Mat. 16. 16. Then *Peter* answered and said, Thou art Christ *the Son of the living God.*

John 1. 1. In the beginning was the word, and the word was with God, *and that word was God.*

John 20. 28. Then *Thomas* answered

swered and said, Thou art my Lord *and my God.*

Acts 15. 28. Take heed therefore unto your selves, and to all the flock, whereof the holy Ghost hath made you overseers, to feed *the Church of God which he hath purchased with his own blood.*

Rom. 9.5. Of whom concerning the flesh *Christ came, who is God over all, blessed for ever,* Amen.

1 *Tim.* 3. 16. And without controversie great is the Mysterie of godliness, *God manifested in the flesh.*

1 *John* 5. 20. But we know the Son of God is come; Christ; and we are in him that is true; Christ, that is, his son Jesus Christ, *this same is very God,* and eternal life.

Joh. 3. 13. No man ascendeth up to heaven, but he that descended from heaven, the Son of man which *is in heaven; before* Abra-

Phil. 2. 6. Who being in the form of God thought it no robberie to be equal with God took on him the form of a servant.

Mat. 24. 44. *The Lord said to my Lord*, sit thou at my right hand, until I make thine enemies thy footstool.

Joh. 5. 17, 18 My Father worketh hitherto, and I work, therefore the Jews sought the more to kill him, not only because he had broken the Sabbath, but said also that God was his Father, and *made himself equal with God.*

Joh. 19. 7. The Jews answered, we have a Law by which he ought to dye; because he made himself the Son of God.

Rom. 8. 3, 15 *God sending his own son*, not sparing *his own Son.*

Isa. 7. 14 Behold the Virgin shall conceive and bear a son, and she shall call his name *Emanuel*, *God with us.*

John 3. 16. God so loved the

world, that he gave *his only begotten Son.*

Joh. 1. 14. And the word was made flesh and we saw the glory thereof *as the only begotten son of the father.*

Col. 1. 13. Giving thanks unto the Father who hath translated us into the kingdom of his dear Son, who is the Image of the invisible God, the first born of every creature; *for by him were all things created,* which are in heaven and which are in earth, things visible and invisible, whether they be Thrones or Dominions, or Principalities, or powers, *all things are created for him, and by him:* and he is before all things, and in him all things consist.

Heb. 1. 6. *Let all the Angels of God worship him:* vers. 8. *Unto the Son he saith, O God, thy throne is for ever and ever:* vers. 10. And *thou Lord* in the beginning *hast established the earth, and the heavens are the works of thy hands.*

Heb.

Heb. 3. 3. *Christ is worthy of more honour then* Moses, *inasmuch as he that built the house*, hath more honour then the house; *and he that built all things is God.*

Heb. 13. 8. *Jesus the same yesterday, to day, and for ever.*

Isa. 45. 21, 22, 23. Who hath declared this from the beginning, who hath told it of old? have not I the Lord? *there is none other God beside me, a just God, and a Saviour*; look unto me, and ye shall be saved all the ends of the earth; *for I am a God, and* there is none other; I have sworn by my self, every knee shall bow unto me, and every tongue shall swear by me; compared to *Rom.* 14. 10, 11, 12. We shall appear before the *Judgment-seat of Christ; for it is written, I live saith the Lord, and every knee shall bow to me, and all tongues shall confess unto God: so then every one shall give account of himself to God.* *Isa.* 44. 4. 44. 6. *Rev.* 1. 18.

compared, who hath wrought and done it? he that calleth the generation from the beginning: I the Lord am the first, and with the last, I am the same; thus saith the Lord the King of Israel, and *his Redeemer the Lord of hosts, I am the first and the last, and without me there is no God*; And I saw seven Candlesticks, and in the midest one like the *Son of man, and he said, I am the first and the last.*

Prov. 8. 22. The Lord hath possessed me, *the beginning of his ways*, I was before his works of old.

Mal. 3. 1. Behold I will send my Messenger, and he shall prepare my way before me; *and the Lord whom ye seek* shall speedily come to his Temple, even the messenger of the Covenant, whom ye desire.

Psal. 45. 6. *Unto the Son* he saith, O *God thy Throne is for ever and ever.*

Esa. 40. 3 A voice cryeth in the wilderness, *prepare ye the way*

of

of the Lord, make straight in the desert a path for our God.]

Chap. V.

Quest. We find the Blasphemer pretending to the Letter of the Scripture, without Consequent or Comment; how then does *Eph.* 4. 4. one Spirit resolve his Question, how many holy Spirits of Christians are there?

Ans. No ways.

Quest. Whereas then he would un-god God the holy Ghost, he makes a phrase, and gives the holy Ghost a new name, The holy Spirit of Christians, whereas we find no such thing in Scripture, but the holy Spirit of God; what shall we then say to such a Blasphemer, who would under pretence of express Scripture, put on us, that for Scripture which we never find there, & that to so damned an end?

Answ. The Lord rebuke thee Satan, to the Law and to the Testimony.

Quest. The Scriptures indeed are the rule of faith; and no God ought we to worship but the God in the Scriptures: What Scripture have we then that expressly proves the Deity of God the holy Ghost?

Answ. The first Scripture being unhappily quoted by our Adversary, being 1 *Chron.* 10. 11. I shall therefore first give you, The *Spirit searcheth all things*, *Esay* 6. 9. compared to *Act.* 28. 25. and I heard the voice of (*Jehovah*) *the Lord*; saying, whom shall I send? And I said, here am I, send me: Then he said, go and say unto this people, they shall hear and not understand, &c. In *Acts* its quoted, well *said the holy Ghost* by *Esaias* the Prophet, go unto this people and say, by hearing ye shall hear and not understand.

Heb. 9. 14. *The eternal Spirit.*

1 *Cor.*

1 *Cor.* 3. 16. Know ye not that ye are the *Temple of God?* and that *the Spirit of God dwelleth in you?*

1 *Cor.* 6. 19. Know you not that your body is *the Temple of the holy Ghost*, which dwelleth in you, therefore *glorifie God in your body, and in your Spirit, for they are Gods.*

2 *Cor.* 6. 16. And what Agreement hath *the Temple of God* with Idols? for *ye are the Temple of the living God.*

Acts 5. 3, 4. Then said *Peter, Ananias*, why hath Satan filled thy heart that thou shouldest *lye unto the holy Ghost? Thou hast not lyed unto man but unto God.* *Esay* 40. 9. Say unto the Cities of *Judah, behold your God*, ver. 10. behold *the Lord God will* come with power, *ver.* 13. who hath instructed *the Spirit of the Lord*, or was his Councellour? ver. 15. Behold the Nations are as a drop

of

of a bucket, and are counted as the dust of the ballance; Behold he takes away the Iles as a *little* dust, *verſ.* 17. All Nations before him are as nothing, leſs then nothing, and vanity, *ver.* 18. *To whom then will ye liken God?*

Luke 1. 3. And the Angel ſaid, *the holy ghoſt ſhall come upon thee, and the power of the moſt high ſhall* overſhadow thee: *the Spirit of God hath made me.*

1 John 1. 5, 7. *Three bear Record* in heaven, and *theſe three are one.*

Mat. 28. 19. Go teach all Nations, baptizing them *in the name of the Father, and of the Son, and of the holy Ghoſt.*

Gen. 1. 2. *And the Spirit of God moved upon the waters.*

1 *Cor.* 12. 1. Now concerning gifts, *verſ.* 4. There are diverſities of gifts, *but the ſame Spirit, verſ.* 6. And there are diverſities of operations, *but God is the ſame,*

same, which worketh all in all: vers. 8, 9. To one is given *by the Spirit* the word of wisdom: to another the word of knowledge *by the same Spirit*: to another faith *by the same Spirit*: to another the gift of healing *by the same Spirit*: *vers.* 11. All these things worketh *the self-same Spirit*, distributing to every one severally, as he will.

Mat 12. 28, 31. 32. *I cast out Devils by the Spirit of God*: therefore I say unto you, every sin and blasphemy shall be forgiven unto men: *but the blasphemy of the holy Ghost shall not be forgiven unto men: and whosoever speaketh against the holy Ghost, it shall not be forgiven him*, either in this world, or the world to come.

Quest. Are there not some workings of the Spirit in the hearts of men already regenerate, that are extraordinary and miraculous; such as in the Acts, which is called receiving the holy Ghost;

the

the holy Ghost falling upon them, &c. in use for confirmation of the primitive Church, some that are proper to such a state, as the Spirit of Adoption: Because ye are Sons, God hath sent forth the Spirit of his Son; of Consolation, so the Spirit is called the Comforter, which Christ prays shall be sent; of assurance and evidence; after ye believed, ye were sealed with the holy Spirit of promise; if there be, and that this is the meaning of such Scriptures, do they then prove that Regeneration, Conversion, and the first beginnings of grace are in us, without the working of the Spirit, until after, as our Catechist would insinuate? or else do they prove only the further and gradual workings of the Spirit? what say the Scriptures?

Answ. 2 *Cor.* 3.8. The Gospel by which we are converted, is called the *Ministration of the Spirit.* *Joh.* 3.5. Except a man be born

of

of water *and the Spirit*, he cannot enter into the kingdom of God. Mat. 3. 12. I baptize you with water, unto amendment of life: but he that cometh after me, will *baptize you with the holy Ghost*, and with fire.

Ioel 2. 28. I will *pour out my Spirit* upon all flesh.

2 *Cor.* 6. 11, 18. But ye are washed, but ye are sanctified, but ye are purified in the name of our Lord Jesus, *and by the Spirit of our God.*

1 *Ioh.* 3. 24. No man can say that Jesus is the Lord, *but by the holy Ghost.*

Rom. 8. 2. The *Law of the Spirit of* life which is in Christ Jesus, hath freed me from the Law of sin and death.

CHAP. VI.

QUEST. That Scripture, *Rom.* 5. 10. We shall be saved by

by his life, is it so to be understood, as Saints ought not to expect salvation by the death of Christ, as *Biddle* insinuates? What say other Scriptures to this thing?

Answ. Rom. 8. 3. God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, *Heb.* 2. 9, 14, 15. that he by the grace of God *should taste death for all men*, that *through death* he might destroy him that had the power of death, that is, the Devil, and deliver them who through fear of death, were all their life-time subject to bondage, 2 *Cor.* 5. 14. If *one dyed* for all, then were all dead; and that *he died* for all, that they that live, should not henceforth live unto themselves, but unto *him which dyed for them*, and rose again. 1 *Tim.* 2. 6. *who gave himself a ransom* for all men.

(*Mat.* 20. 28. The Son of man came not to be ministred unto, but

to

to minister, *and give his life a ransom for many.*

Mat. 26. 28. For this *is my blood* of the New Testament, which is *shed* for many, *for the remission of sins*, *Heb.* 9. 28. *Christ was once offered* to bear the sins of many. *Esay* 53. 11. By knowledge shall my righteous servant Justifie many, for *he shall bear their iniquities.*

Eph. 5. 25. Christ loved the Church, and gave himself for it; *without blood there is no remission* — *he dyed for us*, and gave himself for us.

Eph. 1. 7. We have *redemption through his blood.*

Heb. 9. 12. But *by his own blood entred he once into the holy place, and obtained redemption for us.*

Heb. 13. 12. Therefore even Jesus, that he might *sanctifie his own people by his own blood*, *suffered without the gate.*

1 *Pet.* 1. 18, 19. Knowing ye

were

were not *redeemed* with corruptible things, as silver and gold; but *with the precious blood of Christ.*

1 *John* 1. 7. And *the blood of Jesus Christ* his Son, *cleanseth us from all sin.*

Rev. 1. 5. Who hath *washed us from our sins in his own blood.*

Rom. 4. 25.

Isa. 53. 5. He was *wounded for our transgressions,* he was bruised for our iniquities.

1 Cor. 15. 3. *Christ dyed for our sins,* according to the Scriptures: he laid on him the iniquities of us all.

Quest. But how is the other Question, of Christ his being given, raised and exalted by another to be a Saviour, according to those Scriptures, a name given, exalted to be a Saviour, raised unto *Israel* a Saviour, to be understood?

Answ. As are those Scriptures

in

in the fourth Chapter of the humanity of Christ: else the Scripture tels us, 1 Tim. 2. 6. *He gave himself* a ransom: *he gave himself* for us.

Chap. VIII.

Quest. Whereas he would impudently apply that Scripture, *Joh.* 3. 13. No man hath ascended into heaven, but he that came down from heaven, the Son of man which is in heaven: and what other Scriptures speak him coming down from heaven, coming forth from God, and such like; to this erroneous doctrine, that Christ as man, first ascended into heaven, was there, and came down thence, ere he shewed himself to the world; is that according to truth? or doth he this meerly to avoid the force these Scriptures have in them to prove the Deity of the Son? what Scriptures have

you, that will sufficiently prove he did not so ascend as man, ere he was discovered to the world?

Answ. Mat. 1. 8. *The birth of Jesus* was on this wise; when as his Mother *Mary* was espoused to *Joseph*, before they came together, *she was found with child* of the holy Ghost: behold a Virgin shall *be with child*.

Luke 1. 30, 31. And the Angel said unto her, *Mary*: Behold *thou shalt conceive in thy womb, and bring forth a Son*.

Mat. 2. 8. Search diligently for *the young child*: *ver.* 9. stood over where *the young childe was*: *vers.* 11. They saw *the young child with* Mary *his Mother*: *vers.* 13. Arise, take *the child and his Mother*: for *Herod* seeketh *the child* to destroy him: *vers.* 14, 15. He arose and took *the babe and his Mother*, and departed into Egypt, and was there until the death of *Herod*; that it might be fulfilled

which

which was spoken of the Lord by the Prophet, saying, *Out of Egypt have I called my son*: *vers.* 19, 20, 21. And when *Herod* was dead, behold an Angel of the Lord appeared in a dream to *Ioseph* in *Egypt*, saying, Arise, and *take the babe and his Mother*, and go into the Land of *Israel*: Then he rose up, and took *the babe and his Mother*, and came into the Land of *Israel*. *Vers.* 23. And went and *dwelt in a City called* Nazareth.

Luke 2. 40. And *the child grew*, and waxed strong in the Spirit, 42. Now when *he was twelve years old*. 43. The *child Iesus remained in* Jerusalem. 51. 52. And he *went down with them*, *and* came *to* Nazareth, and was subject to them, and *Iesus increased in* wisdom and *stature*.

Joh. 20. 17. *Iesus said* unto her, Touch me not, *for I am not yet ascended unto my Father*: but I ascend unto my father and your father.

Quest

Queſt. Theſe Scriptures prove indeed ſufficiently, that Jeſus was conceived among us; for ſhe was with child; born among us: ſeen among us: removing from place to place among us; growing in years and ſtature, and gifts among us: and after all this his own teſtimony, after his reſurrection, do ſufficiently prove, he aſcended not as man, before he deſcended: what uſe then ſhall thoſe Scriptures turn to, which he abuſes to that end?

Joh. 3. 13. No man hath aſcended, but he that hath deſcended, the Son of man which is in heaven.

John 8. 42. I came from God. *Verſ.* 29. I am from above.

John 13. 1. 3. Jeſus knowing that he came from God.

Joh. 16. 28, 30. I came forth from the Father: by this we believe that thou cameſt from God.

Anſw. Add them all to that

Teſtimo-

Teſtimony afforded us by the Scripture, *Rom.* 9. 5. *Who is God over all, bleſſed for evermore, Amen.*

Queſt. Whereas our Catechiſt quotes ſeveral Scriptures, importing that he that believes ſhall be ſaved; if we hold faſt our confidence to the end; if a man purge himſelf, if through the ſpirit we mortifie the deeds of the fleſh, we ſhall live; if we repent, our ſins ſhall be blotted out; if we do theſe things, happy are we; if we ſuffer with him, we ſhall alſo raign: and whereby he deducts —— that the promiſes of the Goſpel are propounded conditionally to faith, perſeverance, obedience, doing and uttering, whichindeed is true, but mean time conceals that Truth, which ought to be conſidered herewith, namely, that we may perform theſe conditions, we muſt have recourſe to an abſolute promiſe: are there

not

not therefore Scriptures that make all these first to be Gods gift, ere they are our Act? repeat some among many.

Answ. Gal. 5. 22. *The fruit of the spirit* is love, joy, peace, long suffering, gentleness, goodness, *faith*, &c.

Eph. 6. 23. Peace be to the Brethren, and love, with *faith, from God the Father, and from our Lord Jesus Christ.*

Heb. 12. 2. Looking unto *Jesus the Author and finisher of our faith.*

Eph. 2. 8. By grace are ye saved through *faith in Jesus*; and that not of your selves, *it is the gift of God.*

Acts 26. 22. *I obtained help of God, and continue* unto this day.

2 *Tim.* 2. 14. And *the Lord will deliver me* from every evil work, and will *preserve me* unto his heavenly Kingdom.

Heb. 13. 20, 21. *The God of peace* [illegible] that

that brought again from the dead, our Lord Jesus Christ, the great Shepheard of the Sheep, thorough the blood of the everlasting Covenant, *make you perfect in all good works, to do his will*, working in you what is pleasing in his sight thorough Jesus Christ, to whom be praise for ever and ever, Amen.

Ezo. 11. 19. And I will give them one heart, and I will put a new spirit in their bowels, and will take their stony heart out of their bodies, and I will give them a heart of flesh, that they may walk in my statutes, and keep my Judgements, and execute them. *Hosea* 14. 9. The wayes of the Lord are just, and the r ghteous shall walk in them.

Phil. 2. 13. For it is *God that worketh in you, both to will and to do*, of his good pleasure.

Acts 5. 31. Him hath God raised up, with his right hand, to be a Prince and Saviour to Israel, *to*

give repentance and forgiveneſs of ſins.

Acts. 11. 17, 18. Foraſmuch then as *God gave them a like gift as he did unto us, who believed* in the Lord Jeſus Chriſt, who was I that I could let God? when they heard theſe things, they held their peace, and glorified God, ſaying, then hath *God alſo granted* unto the Gentiles *repentance* unto life!

Rom. 2. 4. Or deſpiſeſt thou the riches of his bounty, and patience, and long-ſuffering, not knowing that *the bountifulneſs of God leadeth thee to repentance.* 2. *Tim.* 2. 24, 25. But the Servant of the Lord muſt not ſtrive, but be gentle toward all men, apt to teach, ſuffering the evil men patiently, inſtructing them with meekneſs that are contrary-minded, proving *if God* at any time *will give them repentance*, that they may acknowledge the Truth, and come to amendment out of the ſnare of

the

the Devil, of whom they are taken prisoners to do his will.

Phil. 1. 19. *Unto you it is given* for Christ, that not onely you should *believe in him*, but also *suffer for his sake.*

Chap. IX.

Quest. Though the many Scriptures cited do prove the Divinity of the Son, and we do in the main refer all other by strokes thereat (one whereof we have in this Chapter) to that distinct head, yet whereas here is quoted *Mat.* 9. 2, 3, 4, importing that the Son of man hath power on earth to forgive sins; and that the multitude glorified God, which had given so much power unto men

Acts 5. 31. Him hath God exalted to be a Prince and Saviour to give repentance and remission of sins to Israel; which Scripture he accommodates by his

Queſtion, to his Lye; namely, that Chriſt forgiving ſins on earth and heaven, does it as a man impowered and exalted by God, and not as God: That ſo he may remove the irreſiſtible force of this argument, He that forgives ſins, is God; but the man Jeſus Chriſt forgives ſins: *Ergo*. Have you therfore no Scripture that directly proves this thing; that what the Lord Jeſus did in the work of Redemption and forgiveneſs of ſins, he did it as God? and ſo what ere act he did as Mediator, he did by vertue of his Divine nature.

Acts 20. 28. The *Church of God* which he hath *purchaſed with his own blood.*

Chap. X.

Queſt. What ſhall we ſay to this Blaſphemer, who yet in deſpight of Jeſus Chriſt, God bleſſed for ever, abuſeth that place, *John* 22. 23. The father judgeth no man, but hath committed all

Judgement

Judgement to the Son, that all men should honour the Son, even as they honour the Father; to this cursed end. The Son is not to be honoured as the Father, because he hath not the same esteem with the Father, but the same judiciary power; that so he may divert the dint of two unanswerable Arguments in this glorious Text. 1. He that is Judge of all the world, is God: but the Son is Judge of all the world. *Ergo*, *Gen.* 18. 22, 25. And *Abraham* stood before the Lord and said, Shall not the Judge of all the world do right? And the Lord answered, If I shall find 50. persons in *Sodom* righteous. I will spare the place for their sakes. 2. The second is, He that is to be Honoured even as the Father, is equal to the Father; but the Son is to be Honoured even as the Father, *Ergo*. So that though there be enough in the naming this Scripture, to con-

fute this child of Satan, yet have ye no Scripture over and above those Scriptures already brought to vindicate the Divinity of the Son that expresly p: oves the Son is honoured as he is, and because he is God?

Answ. 1 *Pet.* 3. 15. *Sanctifie the Lord God* in your hearts, that they may be ashamed which blame *your good conversation in Christ.*

Luke 17. 15, 16, 17. Then one of them when he saw that he was healed, turned back, and with a loud voice *praised God, and fell down on his face at his feet, and gave him thanks*; and he was a *Samaritan.* But Jesus answered and said, Are there not ten cleansed, but where are the nine? *There were none found to give God thanks save this stranger.*

Quest. Since in this Chapter he belches out yet more blasphemy, what shall be said in answer to his perverting of this Scripture?

John

John 5 27. he hath authority to execute Judgement, becauſe he is the Son of man; Chriſt therefore, ſaith he, had it not as he is God; and that *Rev.* 1. 5, 6, 11, 12. Unto him which waſhed us from our own ſins in his own blood, be glory and dominion; worthy is the Lamb that was ſlain; when ſaies he, Saints and Angels praiſe him, not becauſe he is very God, of very God, but becauſe he died for us.

Anſw. Theſe are ſufficiently ſpoken to in the Scriptures to the other Anſwer; yet more to follow him, in regard in this Queſtion he blaſphemes the term very God of very God, ſee *Phil.* 2. 5, 6, 7 8, 9, Let the ſame mind be in you, which was in Chriſt Jeſus, who being in the *form of God*, thought it no robbery to be equal with God; but he made himſelf of no reputation, and took on him the form of a Servant, and was made like unto

man, and was found in shape as a man; he humbled himself, and became obedient unto the death, even the death of the Cross wherefore God also highly exalted him, and gave him a name above every name.

1 *Iohn* 5. 20. But we know that the *Son of God* is come, and hath given us a mind to know him that is true and we are in him that is true; that is, in his Son *Iesus Christ*; *this same is very God*, and eternal life.

Iohn 1. 14. And the word was made flesh, and pitched his tents among us: and we saw the glory thereof as the glory of *the onely begotten Son of the Father*, full of grace and truth.

Chap. XI.

Quest. There being two parts of the Priesthood, of Christs satisfaction, and intercession, according to the Scriptures; its the de-

design of this Chapter to make void the first of them, namely the satisfaction of Christ by making the Priesthood of Christ meerly to consist with latter, namely his intercession; contrary to that rule, What God hath joyned, let no man put asunder: And whereas he doth this, First, by *Heb* 8. 4. If he were on earth, he should not be a Priest. *Heb.* 7. 15, 16. There ariseth another Priest, made not after the Law of a Carnal Commandement, but after the power of an endless life; hereby concluding, that Christ was not a Priest untill after his death and resurrection; and if so, no Priest upon the Cross; since then this is so weighty a business, what saith the Scripture in other places?

Answ. The Scriptures to this thing are already cited in the sixth Chapter. All centring in that, 1 *Cor.* 15. 3. *Christ died for us ac-*

cording to the Scriptures.

Queſt. But whereas that Scripture, *Heb.* 7. 25. he is able to ſave, ſeeing he ever lives to make interceſſion for us, is alledged: doth he ſave only by his interceſſion, or by his interceſſion without his ſatisfaction? What other Scriptures therefore have you to prove Chriſt to be a Prieſt, and a Prieſt able to ſave, becauſe he offered up himſelf?

Anſw. Many, but ſome of the principal our adverſary names, I cannot tell why, unleſs that we ſhould not.

Heb. 9. 28. *Chriſt was once offered* up to bear the ſins of many.

Heb. 10. 11, 12. This man after *he had offered one ſacrifice* for ſins *for ever*, ſat down at the right hand of God; for *by one offering he hath perfected for ever them that are ſanctified.*

Heb. 7. 26. 27. For ſuch *a High-Prieſt* it became us to have, which

is

is holy, harmless, undefiled, separate from sinners, and made higher then the Heavens; which needed not daily, as these High-Priests, *to offer up a sacrifice*, first for his own sins, and then for the peoples *for that he did once when he offered up himself.*

Quest. Doth our Catechist pretend to expres place of Scripture, and yet tells us so impudent and known a lye, as that Christ entred into the holy place to offer himself, as in his nineth Question, in this Chapter, intimating he offered himself not here; what will you then say to so bold a Blasphemer?

Answ. Acts 13.10. Oh full of all subtilty, and all mischief, the child of the Devil, and enemy of all righteousness! wilt not thou leave to pervert the straight wayes of the Lord?

Quest. What means that place in *Heb.* 9. 12. By his own blood entred he in to the holy place; meaneth

meaneth it that Christ was not a Priest? &c. as this lying wretch insinuates from this place, that Christ offered not himself till he went into the holy place; or rather means it that Christ by his offering himself, and suffering upon the Cross, then being a Priest, went up to God? rehearse some passages in this Chapter.

Answ. Verse 12. 13, 14, 15. *But Christ being come an High-Priest* of good things to come, by a greater and more perfect Tabernacle, not made with hands, neither by the blood of Goats and Calves, but *by his own blood entred he once into the holy place*, and obtained Redemption for us; for if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling them that are unclean, sanctifieth as to the purifying of the flesh; how much more shall the blood of Christ, which through the eternal spirit offered up himself

self without spot unto God? ver. 24, 25, 26. *for Christ* is not entred into holy places that are made with hands, which are similitudes of the true Sanctuary, but is *entred into the very heaven, to appear now in the sight of God for us; not that he should offer himself often, as the High-Priest entred into the holy place every year* with other blood; (*for then must he have often suffered*, since the foundation of the world) *but* now *in the end of the world* hath he appeared *once to put away sins by the sacrifice of himself.*

Quest. Though indeed that oblation once offered for the sins of many, which Christ offered up himself, was the great act of his Priestly office, yet was not Christ as Priest before his suffering? or came he to his Priestly office by suffering? That is to say, did he first suffer, and then was a Priest? Is that meant in that place, that he

he might be a merciful and faithful High-Priest?

Answ. Thou *art a Priest for ever after the order of* Melchisedec; so speaks the Psalmist before Christ, *Psal.* 110. 4.

Quest. Seeing we have such an High-Priest, let us come boldly unto the Throne of grace, *Heb.* 4. 14. 16. is the proper use indeed we ought to make of the Priesthood of Christ, but principally respecting his intercession? what other Scripture therefore doth the Scripture direct us to, to be made of his satisfaction?

Answ. Luke 1. 68. *Blessed be the Lord* God of Israel, *because he visited and Redeemed his people*; and hath raised up the horn of salvation unto us, in the house of his Servant *David*, ver. 74, 75. that we being delivered out of the hands of our enemies, should serve him without fear, all the dayes of our life in holiness and righteous-

ness,

nesse before him. *Luke* 2. 8. to the 14. *Rom.* 5. 8, 9, 11. While we were yet sinners, Christ dyed for us: much more then *being justified by his blood*, we shall be saved from wrath through him; and not only so, but *we rejoyce in God through our Lord Jesus Christ, by whom we have received the atonement.*

1 *Pet.* 21. 24. *Christ suffered for us, leaving us an example*, that we should follow his steps, who his own self bare our sins in his body on the tree, that we being delivered from sin should live in righteousnes; 2 *Cor.* 5, 21. For he hath made him to be sin for us, that we should be made the righteousnes of God through him.

CHAP. XII.

Quest. Its demanded whither it were the will and purpose of God, that Christ should suffer the

the death of the Croſs? what ſay you in anſwer?

Anſw. We ſay, anſwer and confeſs that he was delivered by the determinate councel and foreknowledge of God; and that what was done, was whatever Gods hand and councel derermined before to be done; onely we would herewith take in that 9. to the *Heb.* 13. which ſaith expreſly that *Chriſt through the eternal ſpirit, offered himſelf to God.*

Queſt. Reconciliation being properly betwixt two perſons at variance; the Mediator of Reconciliation, hath in both theſe, reſpecting God and us, made an atonement and reconciliation: And becauſe God was the party offended, the Scripture therefore ſpeaks that man was reconciled; hence are we ſaid to be reconciled to God; God was in Chriſt reconciling the world to himſelf; Chriſt ſuffered for ſins, that he might bring us to God. But

But the adversary of all truth takes occasion hence to insinuate that God was not at ods with us; and if so, needed no satisfaction: Therefore saith he, Christ died not to reconcile God to us, but us to God: That so he may null that glorious work of Christs satisfaction: To which in its proper place the Scriptures have already spoken; yet that this false conclusion may fall, do not the Scriptures say, we lay under the displeasure of God, which was done away by that work of his satisfaction?

Answ. We *were the Children of wrath* as well as others: Eph. 2. 3. *Christ* hath *redeemed us from the Curse* of the Law, when he was made a Curse for us.

Gal. 2. 13. Jesus which delivereth *from the wrath to come.*

1 Thes. 1. 10. —— Rom. 5. 9. *Saved them from wrath to come* through him.

Quest. If we lay under the curse

of

of the Law, and were children of wrath, and this curse and wrath are we by this Mediator redeemed from; then indeed hath he reconciled God unto us by his satisfaction, that glorious part of his Mediation: but have you no Scripture that doth expresly hold out our reconciliation to God, by the blood of Christ, to be in order to our acceptance with God?

Answ. *Col.* 1. 19,20,21. For it pleased the Father that in him should all fulness dwell, and *by him to reconcile all things to himself*: and to set at peace, through the blood of his cross, both the things in heaven, and the things on earth: and you which were in times past strangers and enemies, because your mindes were set on evil works, hath he now also reconciled in the body of his flesh, through death, to make you holy and unblameable, and *without fault in his sight*.

Rom.

Rom. 5. 9. 10. When we were enemies *we were reconciled to God* through his son; and not only so, but we all rejoyce in God through our Lord Jesus Christ, by whom *we have now received the atonement.*

Quest. When the Scripture says Christ dyed for our sins, our sins indeed procured his death Accidentally: for we might have sinned, and Christ not have dyed, which is *causa causata*; but whereto doth the Scripture assign the first principal and moving cause which is *causa causans*?

Answ. John 3. 16. *God so loved the world, that he gave his* only begotten *Son.* Gal. 2. 20. Who loved me, *and gave himself* for me. *Rev.* 1. 5. Unto him *that loved us, and washed us from our sins* in his own blood.

Quest. Christ indeed learned obedience by the things he suffered, left us an example, brought

us to God, destroyed him that had the power of death, sanctifie us with his own blood, makes us live together, with him, not live to our selves; which are glorious ends; the Scripture tels us of the death of Christ: but are these the only ends of Christs death the Scripture mentions? if not, what other principal end is here omitted?

Answ. *Ephes.* 1.7. We have *redemption through his blood, even the forgiveness of sins.*

Col. 1.14. Same words, *Ephes.* 1.14. *Redemption* of the possession purchased.

Gal. 4.5. When the fulness of time was come, God sent forth his son, made of woman, and made under the Law, *that he might redeem them which were under the Law.*

Titus 2. 13,14. Our Saviour Jesus Christ, who gave himself for us, *that he might redeem us from all iniquities.*

CHAP.

Chap. XIII.

Queſt. Were there neither Scripture nor Argument againſt the doctrine of univerſal love and general Redemption, this were enough to a ſober mind to Queſtion it, in that its bound up in the volume of our Authors Truth; and ſo vigorouſly contended for by ſuch a Maſter of hereſie: And may cauſe our late aſſertors thereof to bluſh to ſee their opinion touching ſo important an head in Divinity, inſerted in ſo black and Atheiſtical a Calender: But to the thing; the Scriptures ſpeaking Chriſt dyed for all, gave himſelf a ranſom for all, taſted death for every man, giveth life to the world, will have all men be ſaved, all ſhould come to repentance, for the ſins of the whole world, &c. and other ſuch of a general tendency; how muſt they

they be understood? of a general confused and universal love to men, so that God willed, and Christ effected the Salvation of all men? or else according to restraint given us in other Scriptures? to the Election of the Father: the prayer of Christ: the faith and obedience of men: the sheep of Christ: his Church: such whom his Father hath given him: his people: his peculiar people: and this general term *all*, expounded by other Scriptures, to be *many*? which will if so, effectually prove, that though Christ is indeed in common tendered, and propounded to all men, but intended and effectually applyed only according to these restraints. Rehearse the Scriptures therefore on each of these.

Answ. *Rom.* 9. 11, 12, 13. For *ere the Children were born, and when they had done neither good nor evil, that the purpose of God might remain*

main according to Election, not by works, but by him that calleth, it was said, the elder shall serve the younger, as it is written, I have loved *Jacob*, and hated *Esau*.

Rom. 11.5. Even so then at this present is there *a remnant according to the election of grace*; ver. 7. *The Election have obtained it; the rest have been hardned.* v. 28. *As touching the election, they are beloved* for the Fathers sake.

John 17.9. *I pray for them; I pray not for the World, but for them which thou hast given me*, for they are thine.

Joh. 3. 16. God so loved the world, *that whosoever believeth on him*, should not perish, but have everlasting life.

John 12.46. I come a light into the world, that *whosoever believeth in me*, should not abide in the darkness.

Acts 10. 43. To him also give the Prophets witness that through his

his name, all that believe in him shall receive remission of sins.

Rom. 3. 22, The righteousness of God by the Faith of Jesus Christ, *unto all, and upon all that believe.*

Heb. 5. 9. Being consecrate, was made the Author of eternal Salvation *to all them that obey him.*

Mat. 25. 33. And he shall set *his sheep on his right hand*, and the Goats on his left.

John 10. 26, 27. *My sheep* hear my voice; *and I give unto them eternal life.*

John 10. 15. *I lay down my life for my Sheep.*

Mat. 15. 24. And he answered, and said, *I am not sent but unto the lost sheep* of the house of *Israel.*

Acts 20. 28. Take heed therefore unto your selves, and to all the flock whereof the holy Ghost had made you overseers, to feed *the Church of God, which he hath purchased*

purchaſed with his own blood.

Epheſ. 5. 25. Husbands, love your wives, even as *Chriſt loved the Church, and gave himſelf for it.*

John 6. 29. And this is the Fathers will who hath ſent me, that of *all which he hath given me*, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

Mat. 1. 21. And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus, for he ſhall *ſave his people* from their ſins.

Titus 2. 13, 14. Looking for the bleſſed hope, and appearing of the glory of the mighty God, and of our Saviour Jeſus Chriſt; who gave himſelf for us, that he might redeem us from all iniquity, and purge us to be a *peculiar people* unto himſelf, zealous of good works.

Mat. 20. 28. The Son of man came not to be ſerved, but to ſerve, and *to give his life a ranſom for many.*

Mat. 26. 28. This is the blood of the new Teſtament which is *ſhed for many, for the remiſſion of ſins*: *Heb.* 9. 28. Chriſt was *once offered to take away the ſins of many.*

Iſa. 53. 11. By his knowledge ſhall my righteous ſervant *juſtifie many*; for he ſhall bear their iniquities.

Queſt. Theſe Scriptures are undeniable as to this great point; but is there not a general, providential, temporal good, mercy and ſalvation in God, common to all men? yea to irrational creatures as well as men?

Anſw. *Pſal.* 145. 8, 9. The Lord doth *good to all*, and his tender mercies are *over all his works.*

Pſal. 36. O Lord, thou *ſaveſt man and beaſt.*

Queſt. In this Chapter we have another blow at the Godhead of the Son; The Scriptures abuſed to this end are ſuch as tell us, Chriſt

was

was raised by God, by the power of God, by the glory of the Father, and such like: whence it is concluded, Christ rose not by his own power, but by the power of another: Is that therefore the language of these Scriptures; which tels us, he was not raised by himself? Touching that, we must address to other Scriptures; what therefore saith the Lord himself touching this thing?

Answ. *John* 2. 19, 20, 21. Jesus answered, and said unto them, *Destroy this Temple*, and in three days *I will raise it up again*: then said the Jews, Forty and six years was this Temple a building, and wilt thou rear it in three days? but *he spake of the Temple of his body.*

John 10. 17. Therefore doth my Father love me, because *I lay down my life, that I may take it again*: *no man taketh it from me*: *But I lay it down of my self; I have power to lay it down, and I have power to take it again.*

Queſt. This diſcourſe of the reſurrection was improvidently medled with to that end intended; for if the Lord Jeſus Chriſt did by his own power raiſe himſelf from the dead, as thoſe Scriptures prove, then onely was he God; yet have you not other Scriptures do prove, that when God the Father raiſed up the Son from the dead, the Son then raiſed up himſelf, inaſmuch as the Father and the Son work together in one and the ſame work?

Anſw. John 5. 21. For likewiſe as the Father raiſeth up the dead, and quickneth them, *ſo the Son quickeneth whom he will.*

John 5. 19. Whatſoever things the Father doth, *the ſame things doth the Son alſo*; the father worketh hitherto, *and I work.*

Chap.

Chap. XV.

Quest. To usher in the doctrine of works, way is made for it by confounding the terms, Justification and Righteousness; as if they were but one and the same thing, when indeed there's nothing less; for the Scripture indeed tels us of a righteousness which is of the Law, but nowhere a Justification which is of the Law. That we may therefore understand them both, let us hear the Scripture speaking touching them both; and first for Justification; doth not the Scripture expresly say, it cannot be righteousness in us?

Answ. Psal. 143. 3. *For in thy sight shall no man that liveth be justified,* Rom. 4. 5. To him that worketh not, but believes on him that *justifies the ungodly*, his faith is accounted for Righteousness.

Quest. Justification then cannot be righteousness in us, but accounted to us; what is Justification then but remission of sins? and doth not the Scripture make our Justification to consist herein, that iniquities are forgiven, and sin not imputed?

Answ. Psal. 32. 1. Blessed is he whose iniquitie is forgiven, and whose sin is covered: blessed is the man to whom God imputeth not sin.

Quest. But how prove you this is meant to be Justification? doth not the Apostle *Paul*, treating on this very thing Justification, quote this very place, summing up Justification in two parts; Imputation of righteousness without works, non-Imputation of sin?

Answ. Rom. 4. 2, 5, 6, 7, 8. For if *Abraham* were *Justified by works*, he had wherewith to boast, but *not before God*; But *to him that worketh not, but believeth* on him

that

that justifieth the ungodly, *his faith is accounted for Righteousness*; even as *David* declareth the blessedness of the man to whom *the Lord Imputeth righteousness without works*: saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord imputeth not sin.

Quest. What then is our Righteousness? doth not the Scripture tell us, its the satisfaction and obedience of Christ, in life and death performed for us, and of God freely imputed to us that believe? report the language of the Scripture touching this glorious import, first of his satisfaction?

Answ. 1 *Cor.* 2. 2. For I determined to know nothing among you save *Jesus Christ, and him crucified.* Esay 53. 5, 6. *By his stripes we are healed, the Lord hath laid upon him the iniquities of us all.*

Luke 22. 20. This cup is the New Testament *in my blood*, which *is shed for you.*

Rom. 3. 24. *Justified freely by his grace, through the Redemption which is in Christ Iesus*; whom God hath sent forth to be *a reconciliation through faith in his blood*, to declare *his righteousness to the forgiveness of sins.*

Rom 5. 8, 9. While we were yet sinners, *Christ dyed for us*; much more then, being *justified by his blood*, we shall be *saved from wrath through him.*

Gal. 5. 13. *Christ hath redeemed us from the Curse* of the Law, *When he was made a Curse for us.*

Eph. 1. 7. By whom we have *Redemption through his blood*, even *the forgiveness of sins.*

1 Joh. 1. 7. *The blood of Iesus Christ* the Son of God, *cleanseth us from all sin*, Christ the Son of God cleanseth from all sins.

Col. 2. 10. Ye are *compleat in him.*

Rom.

Rom 5. 19. For as by one mans disobedience, many were made sinners: *so by the obedience of one, shall many also be made righteous.*

Quest. Its clear indeed, tha its the suffering of Christ, the obedience and righteousnes of Christ that makes us righteous, and justified; but then how doth the Scripture say, his faith was counted righteousnes? *Abraham* believed in God, and he counted it for righteousnes: Is it (contrary to the sense of all the forementioned Scriptures) the act of faith, or the blood of Christ the Object of faith, that justifies? in short, is Justification for our faith, or by it? how say the Scriptures?

Answ. Eph. 2 10. *By Grace are ye saved through faith, and that not of your selves, it is the gift of God.* *Rom.* 5. 9. Being now *justified by his blood.*

Quest. But the Scriptures say, we are justified freely by grace.

the forgiveneſs of ſins according to the riches of his grace; eternal life is the gift of God, &c. Is it ſo, as if the gift of God, and the merit of Chriſt are inconſiſtent? nay, rather do they ever act apart? may not, nay is not that which is a free gift of God, reſpecting us, the price of blood reſpecting Chriſt?

Anſw. We need no farther then the Scriptures wreſted on this very account.

Rom 3. 24. We are juſtified *freely by his grace, through the Redemption* that is in Chriſt Jeſus.

Eph. 1. 7. In whom we have *Redemption through his blood, the forgiveneſs of ſins*, according to the riches of his grace.

Rom. 6 23. The *gift of God* is eternal life, *through Jeſus Chriſt* our Lord.

Queſt. Doth not the Scripture ſay therefore poſitively, that we are bought with a price? and that

price

price is the precious blood of Jesus Christ?

Answ. 1 Cor. 6. 20. For *ye are bought with a price.*

1 Cor. 7. 23 *Ye are bought with a price*, be not the Servants of men.

1 Pet. 1. 18, 19. Knowing that ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation, received by the traditions of the fathers, but *with the precious blood of Jesus Christ*, as a Lamb undefiled, and without spot.

Quest. Nay, more, doth not the Scripture expresly say, that without this price of blood there is no remission?

Answ. Heb. 9. 22. And almost all things are by the Law purged with blood, and *without shedding of blood there is no remission.*

Chap. XVI.

Queſt. Our Saviour tels us his Commandments are not grievous, his yoak is eaſiy, and his burden light; this indeed is a ſlight proof of our Maſter of Arts to conclude our poſſibility of keeping the Commandments of God: let's hear the ſenſe of the Apoſtle *Paul* to this very thing, affectionately expreſſing the deſire of his regenerate part to keep the Law of God, and his hearty cloſing therewith, making good that of our Saviour: That his Commandments are not grievous, his yoak is eaſie, and his burden light: yet withall plainly telling us, that he was not able to keep them, by reaſon of his unregenerate part; and in plain terms giving our Maſter of Arts the lye.

Anſw. Rom. 7. 14. —— For we know the Law is ſpiritual, but

but *I am carnal, ſold under ſin*; for *that which I do I allow not*; for *that I would, that do I not*; but *what I hate, that I do*: now then its no more I that do it, but ſin that dwelleth in me; for I know *in me*, (that is in my fleſh) *dwelleth no good thing*; for to *will is preſent with me*; but *how to perform that which is good I know not*; for *the good that I would, I do not*; but *the evil which I would not, that do I*; I find then a Law, that *when I would do good, evil is preſent with me*; for I delight in the Law of God after the inward man: *but I ſee another Law in my members*, warring againſt the Law of my mind, *and bringing me into captivity to the Law of ſin, which is in my members*: Oh wretched man that I am! *who ſhall deliver me from this body of death?*

Queſt. In Truth this is an eminent experience, in this eminent Apoſtle, writ for our inſtruction: but

but what more expreſs Scriptures have you?

Anſw. Eccl. 7. 20. For *there is not a juſt man upon the earth, that doth good, and ſinneth not.*

1 *John* 8. 10. If *we ſay we have no ſin*, we deceive our ſelves, *and the truth is not in us*; *If we ſay we have not ſinned, we* make him a lyar, and *the truth is not in us.*

2 *Cor.* 3. 5. *We are not ſufficient to think any thing* as of our ſelves. *Pſal.* 143. 2. Enter not into Judgement with thy ſervant, for *in thy ſight ſhall no man living be juſtified.*

Eſay 64. 6. We have *all* been *as an unclean thing, and all our righteouſneſs is as filthy rags.*

Queſt. Indeed this makes little for the poſſibility of keeping the Law of God: but yet more, are not theſe laws broken by us, ere we come unto act? and if ſo, there is yet further impoſſibility.

Anſw. Mat. 5. 28. I ſay unto

you,

you, *Whosoever looketh after a woman, to lust after her, hath committed Adultery with her already* in his heart.

Prov. 20. 9. *Who can say, I have made my heart clean, I am pure from my sin?*

Quest. Here is sin proved effectually to be in all, even the best men, omitting good, committing evil; yea, and against their endeavours and desires, and sin in thought; but what is this sin which the best men do, and cannot but do? is it not the breaking, transgressing, or not keeping the Commandments of God?

Answ. 1 *John* 3. *Whosoever committeth sin, transgresseth* also *the Law*; for *sin is the transgression of the Law.*

Quest. But suppose a man exactly observe and do all the Law: some few points, nay, ore breach in his time onely excepted; doth not that intitle him to the guilt of all?

all? so that he that keeps not all and every one, keeps none of the Commandments?

Answ. Iames 2. 10. For *Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.*

Quest. If this be our possibility to keep the Commandements, the Lord be merciful to me a sinner; but yet the Scriptures speak of keeping the Commandements of God, doing the will of God, hearing and doing, to which blessednes is annexed: is there not therefore a new obedience required of, and practised by the Saints, according to the tenour of such Scripture, which though it be not perfection, yet is accounted to them as perfection, and hath blessednes intailed to it; That obebience centring on these two Bases, Sincerity and Faith.

Answ. Walk before me, and be perfect, *&c.* upright, sear

Pſal. 1. 1, 2. *Bleſſed is the man that walketh not in the Counſel of the ungodly*, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful; *but his delight is in Law of the Lord.*

Gal. 3. 21, 22. If there had been a Law given which could have given life, ſurely righteouſneſs ſhould have been by the Law; but the Scripture hath concluded all under ſin, that *the promiſe, by the faith of Jeſus Chriſt* ſhould be *given to them which believe.*

Queſt. But *David* ſaid of himſelf he had keep the ways of the Lord; did he mean perfectly? How could that be, ſince he is recorded (a fit example alledged by *Biddle*) both an Adulterer and a Murderer? what can be then meant by his keeping, but his ſincerity? is not that his righteouſneſs, cleaneſs of hands, and his keeping the ways of God? namely, his

not

not wickedly departing from God, and his being upright before him? quote the very words already by *Biddle*, (for which light we thank God, not *Biddle*) to the contrary end.

Psal. 18. 20. *to* 24. The Lord rewarded me according to *my righteousness*: according to *the cleanness of my hands* hath he recompenced me; for *I have kept the wayes of the Lord, and have not wickedly departed from my God*; for all his judgements were before me, and I did not put away his Statutes from me; *I was also upright before him*, and I kept my self from mine iniquity; therefore hath the Lord recompenced me according to *my righteousness*, according to *the cleanness of my hands* in his eyesight.

Quest. What saith *Paul*, whom before we find could not keep the commandments, yet in Gods sight was accounted perfect; but how?

Answ.

Answ. *Phil.* 3. 7. That I might be found *in him, not having mine own righteousness* which is of the Law, but *that which is of the faith of Christ.*

Quest. That the Lord Jesus himself did respect, and the Saints may, the recompence of reward, is not denyed by us: —which is warranted by those Scriptures that tell us, by well-doing we should seek for Honour, Glory and Immortality: we should look for the blessed hope: But how is this to be looked on as due unto us? *ex debito, vel ex congruo?* for our doing, or for our suffering? or rather to the grace of God which pleaseth so to reward us? in short, is the reward of merit or of grace?

Answ. *Luke* 17. 7. to the 10. but which of you having a servant plowing, or feeding Cattle, will say unto him by and by, when he is come from the field, go and sit down to meat, and will not rather

ther ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me till I have eaten and drunken, and afterward thou ſhalt eat and drink: *doth he thank that ſervant, becauſe he did thoſe things that were commanded him? I trow not; ſo likewiſe you when you have done all thoſe things commanded you, ſay We are unprofitable ſervants, we have done that which was our duty to do.*

Epheſ. 2 8. 9. *By grace are ye ſaved through faith*, and that *not of your ſelves, its the gift of God: not of Works*, leaſt any man ſhould boaſt.

Queſt. The Scripture tels us, we are choſen to be holy and unblameable: That Chriſt gave himſelf for the Church, to preſent to himſelf a glorious Church not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. 2. That the gifts of Chriſt were for the protecting of the Saints: we are exhorted

horted to be perfect; prayed for, that we may ſtand perfect and compleat in all the will of God; and that our whole ſpirit, ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt: and we have it recorded, that *Noah* was a juſt man, and perfect in his generation; That *Zacharias* and his wife *Elizabeth* were both righteous before God, walking in all the commandments of the Lord blameleſs: if theſe and ſuch like be intended of perfection compleat, is it not in reſpect to the imputation of Chriſts Righteouſneſs and perfection to us; not of our own righteouſneſs or perfection in us?

Anſw. I deſire to *be found in him, not having my own Righteouſneſs*, Phil. 3. 9.

Queſt. But rather is not the ſcope of thoſe Scriptures, truly to preſs us to aim at perfection and have it as a rule in our eye? nay doth

doth not the Apostle *Paul* press such as he cals already perfect, at the same time to press on to perfection, as not having yet attained perfection, though called perfect? let us hear himself speak of himself and others.

Answ. *Phil.* 3. 11, 12, 13, 14, 15. If by any means I might attain unto the resurrection of the dead; not as though I *had already attained, or were already perfect*; But *I follow after, If I may* apprehend that for which I am apprehended of Christ Jesus; Brethren, *I count not myself to have apprehended*; *But* this one thing I do, *forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark*, for the price of the high calling of God in Christ Jesus; let us therefore, *as many as be perfect, be thus minded.*

Quest. When *Paul* was at his highest pitch, through the abundance

dance of Revelations, yet was he not then far from such an estate as perfection in degree? what saith he himself?

Answ. 2 Cor. 12. Lest I should be exalted above measure, through the abundance of Revelations, *there was given unto me a prick in the flesh.*

Quest. But though the degree of perfection were not attained or attainable, yet there is sincerity, which is perfection; there is an universal, general obedience to every part of the Law of God, which is perfection too in Gods account; so much these Scriptures compared with others declare; but can they prove the compleat pitch and degree of perfection? besides what is already named, what say other Scriptures?

Answ. 1 Cor. 13. 9, 10. For *we know in part, & we prophesie in part.* Psal. 19. 12, 13. *Who can understand his Errors?* cleanse thou me from

from my *secret sins*; keep back thy servant also from *presumptuous sins*.

Mat. 6. 12. Forgive us *our Trespasses*.

Mark 9. 24. Lord, *I believe, help* thou *my unbelief*.

Col. 3. 5. *Mortifie* therefore your *members which are upon the earth*.

Psal. 51. 4. *My sin is ever before me*.

Quest. Touching good works enough hath been said in the former chapter, to evince that they have nothing to do in the business of Justification, so as that God should justifie us for, or because of our works: yet inasmuch as here its again insisted on as the cause of Justification; repeat therefore the same Scriptures here urged, which prove our Justification to be not of works but of grace.

Answ. *Eph.* 8, 9, 10. *By grace are ye saved* through faith: and that not of your selves, it is the gift

gift of God, not of works: *Rom.* 11. 5. And *if by grace, its no more of works, otherwise grace is no more grace.*

Quest. But good works are so to salvation, as is the Antecedent to the Consequent: to say though we may not expect to be saved for them, yet we cannot expect to be saved without them; what therefore the Scripture makes the proper end of good works, are they not especially these, and such like as these? obedience to God, the honour of our profession; the glory of God, the proof, evidence and justification of our faith, a tryal to the sincerity of our profession, a sign of our state in grace, acceptance with God, and from the whole, to put to silence evil men, and be a comfortable ground of peace in our own souls. What says the Scriptures to each of these?

Answ. 1 *Thes.* 4. 3. This is *the will of God*, even your *Sanctification*.

Titus 3. 8. This is a faithful saying, and these things I will that thou affirm constantly, *That they which have believed in God may be careful to maintain good works*: These *things are good and profitable unto men*.

Eph. 4. 1. I therefore the Prisoner of the Lord beseech you, that you *walk worthy of the vocation* whereunto ye are called.

Mat. 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your father* which is in heaven.

James 2. 14, 15, 16, 17, 18, 19, 20, 21, 24, 25. What doth it profit my brethren, though a man say he hath faith, and have not works? will faith save him? if a brother be naked and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed

and

and filled; notwithstanding you give them not those things that are needful to the body: what doth it profit? even so *faith if it hath not works, is dead.* Was not *Abraham* our father justified by works? Thou believest that there is one God: thou doest well; the Devils also believe and tremble; but wilt thou know O vain man, that *faith without works is dead?* was not *Abraham* our father justified by works, when he had offered his son *Isaac* upon the altar? *seest thou how faith wrought with his works? and by works was faith made perfect.*

1 John 3. 7, 10. Little children, let no man deceive you; *he that doth righteousness, is righteous,* even as he is righteous; *in this the children of God are manifest, and the Children of the devil:* whosoever doth not righteousness, is not of God.

1 *John* 2. 29. If ye know that he is righteous, *ye know that every*

one which doth righteousness is born of him.

Acts 10. 35. He that feareth him, and *worketh righteousness, is accepted* of him.

Heb. 13. 18. Pray for us; for we trust we have a good conscience in all things, *willing to live honestly.*

1 *Pet.* 3. 16. Having a good conscience, that whereas they speak evil of you, as evil doers, *they may be ashamed that falsly accuse your good conversation in Christ.*

1 *Pet.* 2. 15. For so is the will of God, *that with well doing you may put to silence the ignorance of foolish men.*

Acts 23. 1. And *Paul* earnestly beholding the Council, said, Men and brethren, *I have lived in all good conscience towards God,* until *this day.*

Quest. We are now come to that grand Question, touching the

the perseverance of the Saints wherein we have many criptures brought, telling us that the righteous may turn away from his righteousnes, and sin unto death, and that for his iniquity which he hath committed he shall dye.

Eze. 18. 24. 33. 13. Is there any denies a temporal death according to these Scriptures? have ye not other examples agreeing with them that sickness and death are inflicted on good men, under the Gospel for their miscarriages?

Answ. 1 *Cor.* 13.—*For this cause some of you are sick, and some are fallen asleep.*

Quest. But do these or other Scriptures following prove that doctrine to be false, Once in Christ and ever in Christ? as we have taken for granted in the question of *Biddle*: The Scriptures are such as tell some shall depart from the faith; some have made Shipwrack of faith, cast off their faith erred

from the faith; overthrown the faith of some; several exhortations in Scripture, that we take heed we depart not from the living God; lest we be hardned thorough the deceitfulnes of sin; lest any man fall after the example of unbelief; lest being led away by the error of the wicked, fall from their own stedfastnes; least any man fail of the grace of God; lest by any means the Tempter tempts us, and the Apostles labour be in vain; lest we destroy our weak brother by our knowledge; and the Apostle, lest when he preach unto others, himself should be cast away: several other positive Scriptures speaking, such Saints as were enlightned, have tasted the heavenly gift, made partakers of the holy Ghost, tasted the good word of God, and the powers of the world to come; if they fall away; that some are cursed children, having forsaken

the

the right way, and have gone astray: That some after they have escaped the pollutions of the world, are again entangled therein, and overcome, who after they have known the way of righteousness, turn from the holy Commandment delivered to them; and to conclude, if a man abide not in Christ, he is cast forth and withers; every branch in him that beareth not fruit he taketh away. Do not some of them prove that hypocrites may go far in the business of Religion, and have much light, much experience, yea faith, (though temporary) and yet fall away? do not others of them, as the last, prove, that such men may have the profession of Christ and be members of the visible Church of Christ, and so said to be in him; yet being strange from the work of regeneration, and implantation, in the end be cast out? But notwithstanding all this; do any

of these Scriptures, or all of them prove, that a real member of Christs mystical body, or a true Believer, may fall from that state, lose his faith, and finally perish? is not this contrary to the whole tenure of the Gospel? what do the Scriptures speak? do they not tell us that such as thus fall, were never true Believers? & that many did thus believe, whom our Lord himself did not account to be true Believers? 2. Hath not God in his word plentifully promised that true believers should persevere and be preservd from total and final apostacy? and if so, doth not the Scripture tell us, God cannot lye?

3. Doth not the Scripture tell us, that God doth keep true believers, that they cannot thus finally fall?

(4.) Doth not the Scripture tell us, that such as are true believers are elected of God, and cannot

not thus fall, but have already attained the inheritance?

(5.) Doth not the Scripture tell us, that Christ prayeth the Father for the perseverance of the Saints? and doth not Christ himself say, the Father hath always heard him?

6. Do not the Saints and true Believers daily pray for their perseverance? and doth not the Scripture tell them what ever necessary thing they ask in the name of Christ, shall be obtained?

7. Are not true believers thus kept by Jesus Christ in the faith, so as they can never totally and finally lose their faith?

8. Are not such sealed by the holy Spirit in their hearts, that they shall never fall?

(9.) Are not Believers compared to a Tree that withers not: a house that is builded on a Rock and fals not: seed sown in good ground, which bringeth forth its perfect crop?

10. Are

10. Are not such Believers so dead to sin, that it cannot again have dominion over them? and are they not so born of God, as the seed of God abides in them: that they cannot so sin again as do other men? yea, are not such believers so endued, as that they shall overcome all their enemies, and cannot be overcome? In short, if these particulars are the Tenour of Scripture, and the truth as it is in Jesus, shall not this truth of the Saints everlasting perseverance, be worthy of all acceptation to the worlds ends? sure it will, let us therefore hear what the Scriptures speaks to each of these, and first of the first.

Answ. 1.——*John* 8.31. Then said Iesus to those *Jews that believed on him, If ye continue in my word, then are ye my Disciples indeed.*

1 *John* 2. 19. They *went out from us, because they were not of*

us:

us; for *if they had been of us*, they *would have no doubt continued with us*, *but they went out that they might be made manifest they were not all of us*.

Heb. 3. 6. 14. *Whose house are we*, *if we hold fast* the confidence and the rejoycing of the hope firm unto the end.

Luke 8. 18. *Whosoever hath not*, *from him shall be taken what he seems to have*.

2 *John* 23, 24. Now when he was at *Jerusalem*, at the Passover, in the feast day, *many believed in his name*, when they saw the miracles that he did; *But Jesus did not commit himself unto them*, *because he knew all men*, and needed not that any should testifie of man, for *he knew what was in man*.

2.--- *Jer.* 32, 38, 40. They shall be my people, and I will be their God; and I will make *an everlasting Covenant* with them, that I will

. God's promise.

Will never turn away from them to do them good, but I will put my fear into their hearts that *they shall not depart from me.*

Esa. 54. 10. For the Mountains shall remove, and the Hills shall fall down, *but my mercy shall not depart* from thee; *neither shall the covenant of my peace fall away* saith the Lord, that hath compassion on thee.

Isa. 59. 10. And *I will make this my Covenant with them* saith the Lord, *My spirit that is upon thee, and my words which I have put in thy mouth, shal not depart* out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, *from henceforth even for ever.*

Hosea. 2. 19. In that day, *I will marry thee unto me for ever.*

al. 125. 1. *They that trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever.*

John.

Iohn. 4. 14. Whosoever drinketh of this water that I shall give him, *shall never be more athirst*: but the water that I shall give him, shall be in him a well of water, *that springs up to everlasting life.*

Iohn 6. 39. And *this is the Fathers will*, which hath sent me, that *of all which he hath given me, I should lose nothing*, but should raise it up again at the last day.

Iohn 10. 27, 28, 29, *My sheep* hear my voice, and I know them, and they follow me, and I give unto them eternal life, and *they shall never perish, neither shall any pluck them out of my hand*? My Father that gave them me is greater then all, and *none is able to take them out of my Fathers hand.*

Mat. 16. 18. Upon this rock I will build *my Church, and the gates hell shall not overcome it.*

Ioh. 14. 16. I will ask the father, and he shall give you another *comforter*, that *he may abide with you for ever*.

Titus

Titus 1. 1, 2. *This hope of eternal life, God that cannot lye hath promised before the world began.*

3. God keeps them.

3.—— 1 *Cor.* 1. 7, 8. Waiting for the appearing of *our Lord Iesus Christ*, who *shall* also *confirm you unto the end*, that ye may be blameless in the day of our Lord Iesus Christ; God is faithful.

1 Cor. 10 13. *God is faithful, and will not suffer you to be tempted above what ye are able*; but will give with the temptation, that ye may be able to bear it.

1 *Thes.* 5. 23, 24. Now the very God of peace sanctifie you throughout; and I pray God, that your whole spirit, soul and body may be kept blameless unto the coming of our Lord Iesus Christ: *faithful is he that calleth you, who will also do it.*

2 Thes. 3. 3. *The Lord* is faithful which

which *will ſtabliſh you, and keep you from evil.*

Phil. 1. 6. And I am perſwaded of this thing that *he that hath begun this good work in you, will perform it until the day of Ieſus Chriſt.*

4.-- *Mat.* 24. 24. For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſigns and wonders; ſo that (*if it were poſſible*) *they ſhould deceive the very Elect.* 4. *The Elect cannot fall.*

Rom. 8. 29, 30. For thoſe *whom he knew before*, thoſe alſo *he predeſtinated*; moreover *whom he predeſtinated*, them alſo *he called: and whom he called*, them alſo *he juſtified; and whom he juſtified, them he alſo glorified.*

Rom. 11. 1. *God hath not caſt away his people, whom he knew before verſ.* 7. what then? Iſrael hath not obtained that he ſought, but *the election have obtained it*, and the reſt have been hardned.

Luke

5. Christ prays, and is always heard.

5. ——— Luke 21. 31, 32. And the Lord said, *Simon, Simon,* behold Satan hath desired to winnow thee as wheat: *but I have prayed for thee that thy faith fail not.*

John 17. 15, 20. *I pray not* that thou shouldest take them out of the world, but *that thou keep them from evil.* I pray not for these alone, *but for them which shall believe in me through their word.*

Rom. 8. 34. Who shall condemn? *it is Christ* which is dead, yea rather which is risen again, *who is also at the right hand of God, and maketh request for us; who shall separate us from the love of Christ?*

John 11. 41, 42. *And Jesus* lift up his eyes, *and said, Father,* I thank thee because *thou hast heard me, I know that thou hearest me always.*

6. Mat.

6.—Mat. 6. 13. *Lead us not into temptation, but deliver us from evil.* 6. *The Saints pray and ſhall obtaen.*

1 John 5. 14. And *this is that aſſurance that we have in him, that if we ask any thing according to his will, he heareth us.*

7.—*John* 6. 37. 38. All that the Father giveth me ſhall come to me, and him that cometh to me; I caſt not away. 7 *Saints are preſerved in the faith.*

This is the Fathers will which hath ſent me, *that of all which he hath given me, I ſhould loſe nothing*, but ſhould raiſe it up again at the laſt day.

Chap. 10. 27, 28. *My ſheep* hear my voice, and I know them, and they follow me, and I give unto them eternal life; and *they ſhall not periſh, neither ſhall any pluck them out of my hand.*

John 17. 12. *Thoſe* that thou gaveſt me, *have I kept, and none of them.*

them is loſt: *chap.* 13. 1. Foraſmuch as he loved his own which were in the world, *unto the end* he loved them.

8. —— 2 *Cor.* 1. 21. And it is *God which eſtabliſheth us* with you in Chriſt, and hath annointed us: who hath alſo *ſealed us, and given the earneſt of the Spirit* in our hearts.

Epheſ. 1. 13, 14. In whom alſo ye have truſted, after that ye heard the word of truth, even the Goſpel of your Salvation, wherein alſo after that ye believed, ye were *ſealed with the holy ſpirit* of promiſe, *which is the earneſt of our inheritance. Chap.* 4. 30. Grieve not the holy ſpirit of God, by whom *ye are ſealed unto the day of Redemption.*

9. *Compariſon of Believers in Scripture.* *Pſal.* 1. 3. For he ſhall be like *a Tree planted* by the Rivers of waters, that will bring forth her fruit in her due ſeaſon,

season, *whose leaf shall not fade.*

Mat. 7, 24. 25. I will liken him to *a wise man, which hath builded his house on a rock.*

Luke 8. 15. But that which fell on good ground, are they which with an honest and good heart, *hear the word, and keep it,* and bring forth fruit with patience.

10. *Saints dead to sin.*

Rom. 6. 2 8, 9, 11. How shall we that are dead to sin, live yet therein? wherefore if we be dead with Christ, we believe that we shall live also with him; knowing that Christ being raised from the dead, dyeth no more, death hath no more dominon over him: likewise think ye also that *ye are dead to sin, but are alive to to God in Christ Jesus* our Lord.

1 John 3 9. Whosoever is born of God, sinneth not; for his seed remaineth in him, *neither can he sin,* because he is born of God.

Chap. 5, 4. For *all that is born*

of

of God, overcometh this world.

Rom. 8. 35. 37. to the end. *Who shall separate us* from the love of Christ? in all these things we are *more then Conquerours* through him that loved us; for I am perswaded, that neither death nor life, nor Angels nor principalities, nor powers, *nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God* which is in Christ Iesus our Lord.

Quest. Our Saviour tels his Disciples, hitherto they had asked nothing in his name; was it because they prayed God without a Mediator? without the name of Christ? nay sure; but they had asked nothing, that is nothing comparatively to what they might have asked, and God would give; was there at any time even before Christs Incarnation, any acceptance with the Father without him?

him? was not Christ the Centre of all those types? Surely yes, the Scripture is full.

Let it suffice us here to hear one Scripture proving that Christ was to them before his coming in the flesh as to us since, though more darkly: one Scripture proving that they did then pray the Father through his name, even before his incarnation; One Scripture that there is but one Mediatour for all men, whether them before, or us since his manifestation in the flesh; let us hear them faithfully recorded.

Answ. 1 *Cor.* 10. 4. 3. Moreover Brethren, I would not have you ignorant how that all our Fathers were under the cloud, and all passed through the sea; and *did all eat the same spiritual meat*; and did all *drink the same spiritual drink (for they drank of that spiritual rock* that followed them, and *that rock was Christ)*

Dan.

Dan. 9. 17. Now therefore *oh our God, hear the prayer of thy servant*, and his supplications; and cause thy face to shine upon thy sanctuary that lieth waste, *for the Lords sake.*

1 *Tim.* 2. 5. For there is *one God*; and *one Mediatour* between God and men, *the man Christ Jesus.*

Chap. XX, XXI.

Quest. Its of great comfor to the Church indeed, that Christ her head, hath the Keys of hell and death; But hath not the Lord Jesus committed to the Church the power of these keys, that the publike, regular, and due use thereof may according to the institution of Christ, and Apostolical direction be had to the proper ends thereof, in each particular Church and congregation of Christ under the Gospel?

Answ.

Answ. Iohn 16. 19. *And I will give unto thee the Keys* of the Kingdom of heaven; and *whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose* on earth, *shal be loosed* in heaven.

Iohn 20. 23. Then Iesus said unto them, Peace be unto you; as my Father sent me, even so send I you: and when he said this, he breathed on them, and saith to them, Receive ye the holy ghost. *Whosesoever sins ye remit, they are remitted unto* them, and *whosesoever sins ye retain, they are retained.*

Mat. 18. 15, 16, 17, 18. If thy brother trespass against thee, go and tell him his fault betwixt him and thee alone; if he hear thee, thou hast won thy brother; but if he hear thee not, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed; *and if he wil not*

vouchsafe to hear them, tell it to the Church; and if he refuse to hear the Church also, let him be unto thee as an Heathen man and a Publican. verily I say unto you, *whatsoever ye bind on earth, shall be bound* in heaven; and *whatsoever ye loose on* earth, *shall be loosed* in heaven.

1 *Cor.* 1.4,5. I verily as absent in body, but present in spirit, have determined already as though I were present, that he that hath done this thing, when ye are gathered together, and my spirit in the name of our Lord Iesus Christ, *that such one* I say, *by the power of our Lord Iesus Christ be delivered unto Satan* for the destruction of the flesh, that the Spirit may be saved in the day of our Lord Iesus. *ver.* 13. *With such a one, eat not; put away therefore from your selves that wicked person.*

Queſt. Touching Baptism, this is the end of this Chapter, to de-

stroy

stroy and overthrow the Ordinance and Institution of water-Baptism, agreeing in this with such as of late have appeared to that and other such good ends; for its a body of heresie we have to do with; no wonder therefore, if he takes every brother by the hand; But how is this done? first, by bringing before us such Scriptures as tell us, That *John* indeed baptized with water, but he that came after him, with the holy Ghost; do those prove that water baptism ceased with *John*? or that Christ did that which *John* could not do, namely, wash us with his blood and Spirit? doth not the Scripture therefore call Baptism the washing of the new birth, and the forgiveness of sins?

Answ. *Tit.* 3. 5. According to his mercy he saved us, by the *washing of the new birth*, and renewing of the holy Ghost.

Acts 22. 16. Arise and

be baptised and wash away thy sins.

Quest. No wonder indeed then, that *John* could not baptize as did Jesus, whose shoe latchet he was not worthy to unloose: since it is not the outward baptism of water, but the blood of Christ that cleanseth us from all sin: since it is true also we are baptized into Christs death; and it is not the putting away of the filth of the flesh, but the answer of a good conscience towards God that saves us: these all proving baptism indeed to be a Sacrament and no more effectual then the Spirit makes it effectual, which it hath made instrumental; we confess it is not otherwise the thing signified, but must affirm it to be the sign: what testimony therefore have you for the use of that sign, namely, the use of water, in Scripture?

Answ. *Mat.* 18. 19. Go and teach all Nations, *baptizing* them

in

in the name of the Father, and of the Son, and of the holy Ghost.

Mark 16. 16. He that shall believe and be baptized, shall be saved.

Act. 2. 38. 41. Then *Peter* said, Amend your lives, and be *baptized* every one of you, in the name of Jesus Christ; then they that gladly received his word were baptized; the same day were added to the Church 3000. souls.

Mat. 3. 11. *I baptize you with water* to amendment of life.

Joh. 1. 31, 33. Therefore am I come *baptizing with water: he that sent me to baptize with water.*

Quest. This indeed is our sufficient warrant from the significancy of the word baptizing, and also from the express addition of water, wherewith *John* was sent expressly to baptize: only the efficacy of that ordinance was then, and is now acknowledged to be the work of Christ by his Spirit; but if they

should thus say, This was indeed the baptism of *John*, but the Apostles did not baptize, or if they did not so, what testimony therefore have you, that the Apostles did baptize, and with the element of water, according to the first institution of baptism? and first, give the example of *Paul*, who though he make it a great work, to which as an Apostle he was chiefly called to preach the Gospel; and that he might clear himself of vain glory, he rejoyceth he baptizeth not many; yet he acknowledgeth that he baptized some.

1 *Cor.* 13. to the 17. Were ye baptized into the name of *Paul*? I thank God I baptised none of you *but Crispus* and *Gaius*, lest any should say, I had baptized into mine own name; *I baptized also the house of* Stephanus; furthermore, I know not wither I baptized any other; for Christ sent me not to baptize, but to preach the Gospel. *Mat.*

Act. 8. 36. to the end. And as they went on the way, *they came unto a certain water*, and the Eunuch said *See here is water, what doth let me to be baptized? and they went down into the water, both* Philip *and the Eunuch*, and *he baptized him*, and assoon as they were *come up out of the water*, the Spirit of the Lord caught away *Philip*.

Quest. There needs indeed no more authority, yet to put it out of all controversie have ye no president of some baptized with the element of water, even after they had been baptized with the holy Ghost?

Answ. Act. 10. 44. to the end. While *Peter* yet spake these words, *the holy Ghost fell on all them which heard the word*; so they of the Circumcision, which believed were astonished, as many as came with *Peter*, because that on the Gentiles also was poured out

the gift of the holy Ghost: for they heard them speak with tongues, and magnifie God; *then answered* Peter, *Can any man forbid water, that these should not be baptized which have received the holy Ghost, as well as we? so he commanded them to be baptized* in the name of the Lord.

Quest. One word more: and then we shall leave it to whomsoever reads to judge, whither we or our Master of Arts will more need to fly from plain Scripture to consequence or comment: have ye therefore no example that the Lord Jesus Christ himself, who did himself baptize with the holy Ghost, yet for the honour of his own Institution, and to confirm us in the truth, that he might fulfill all obedience, submitted to this Ordinance of Baptism administred in the Element of water?

Answ. *Mark* 1. 9. 10. And it came to pass in those days *that Je-*

sus came from *Nazareth*, a City of *Galilee, and was baptized of* Iohn *in* Iordan: *and assoon as he was come out of the water, Iohn* saw the heavens cleaving in twain, and the holy Ghost descending on him like a Dove.

Mrt. 3. 13. to the end. *Then came Jesus* from *Galilee to* Jordan unto *Iohn to be baptized* of him; but *Iohn* earnestly put him back, saying, I have need to be baptized of thee, and comest thou to me? Then answering Iesus said, Let it be now; for thus it becomes us to fulfil all righteousnes: so he suffered him: *and Iesus when he was baptized, came straight out of the water*: and lo the heavens were opened unto him, and *Iohn* saw the the Spirit of God descending like a Dove, and lighting on him, and lo a voice came from heaven, saying, This is my welbeloved Son, in whom I am well pleased.

Chap. XXIV.

Q. Well were it for the Heresie of former ages, and of this, if the last thing in the Catechism were true: fitly brought (if believed) to lull asleep the present torments of a checking Conscience, which will work in the heart of such as maliciously sin against the truth: but alas they cannot but know the greater is their present sentence, and receipt of Judgement, and fiery indignation which shall devour such adversaries.

Heb. 10. 26. 27. They have a hye in their right hand. It is most fitly added therefore as a close thereto. The thing is this then in one word dreadful enough, whereas we read of (a lyar ought to have a good memory, see the last Question of the third Chapter) death opposed to everlasting life, the

the second death, destruction, perdition, Hell-fire, &c. Is it (as I know *Biddle* could wish) such a death as immediately maketh the Creature cease to be, and dye as doth a beast: and so that the height of their misery were that, they should not be happy? to say, they should dye, and thats all; or else more truly according to Scripture, doth this death, second death, destruction, damnation hell fire &c. consist in eternity of torments, and everlasting death, so that damnation is a life though miserable, in opposition to which, salvation is only called eternal life. —— Two or three Scriptures and so end.

Answ. *Isai. ult. ult.* And they shall go forth, and look on the carkasses of the men that have transgressed against me; for *their worm shall not dye, neither shall their fire be quenched*, and they shall be an abhorring unto all flesh.

Mark 9. 42. to the 48. And whosoever

whosoever shall offend one of these little ones that believe in me, it were better for him, that a Millstone were hanged about his neck, and that he were cast into the sea; Wherefore if thy hand cause thee to offend, cut it off; it is better for thee to enter into life maimed, then having two hands to go *into hell, into the fire that never shall be quenched, where the worm dyeth not, and the fire never goeth out*; likewise if thy foot cause thee to offend, cut it off; it is better for thee to go halt into life, then having two feet to be cast into hell, *into the fire that never shall be quenched, where the worm dyeth not, and the fire goeth not out*; and if thy eye cause thee to offend, pluck it out; it is better for thee to go into the kingdom of God with one eye, then having two eyes to be cast into hell fire, *where the worm dyeth not, and the fire never goeth out*.

Mat. 25. 41 & 46 verſes. Then ſhall he ſay to them on the left hand, depart from me ye curſed into *everlaſting fire which is prepared for the Devil and his Angels; and theſe ſhall go into everlaſting pain; and the righteous into life eternal.*

FINIS.